

THE PANCASUTTAM

OF

AN UNKNOWN ANCIENT WRITER

पंचसुत्तं

Edited

With Sanskrit rendering, introduction
and notes in English

By

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Introduction

This edition of the Pāñcāsuttam is primarily meant for the students of the Intermediate Arts class who offer Ārdha-Magadhī as their second language at the examination. The text is very small and the language is extremely easy but the contents are highly important. To my knowledge, only one printed edition of this book is available and that is by Prof. Upadhye. The students were in need of another edition with fuller notes and explanation. To supply translation is against my principle and again it would not be of great importance in books like this. I have given the Sanskrit rendering of the text instead which would help the reader much. It is sometimes very difficult to render certain words into correct English and give the exact meaning in it. It can however be expressed with advantage in Sanskrit. Hence I have quoted Harināth's commentary as far as possible in the notes. The students are expected to make a judicious use of it.

The title Pāñcāsuttam indicates that there should be five Sūtras. The term sūtra is not very clearly used by the Jain and Buddhist writers. It does not mean an aphorism or short

sentence laden with deep sense in the present work, but it means a section containing many concise but important sentences with necessary explanation and extraneous advice. The sections are closely connected with each other. The title of each is quite significant. So the work seems to be one whole composition with five divisions linked together and hence the fruit of possibly one man's labour. But the nature of the work is such that different authors could write separate sections and they might have been connected together later on. At the first thought, one would be led to imagine from the title that the book consists of five disconnected sutras, but it is not so. Sutra is thus defined in the Sanskrit, English Dictionary by Mr. Apte:

स्वल्पाक्षरमसदिग्धं सारवत् विश्वतोमुख ।

अस्तोभमनवद्यं च सूत्रं सूत्रविदो विदुः ॥

All these requirements of the sutra are not fulfilled here. Only one, the first necessity of अल्पाक्षरत्व—brevity is supplied to some extent.

In the विशेषावश्यकभाष्य again, it is thus defined:

अप्यगथ—महत्तय वत्तीसादोसविरहिय ज च ।

लक्ष्णजुत्तं सुत्तं अह्मि च गुणेहि उववेय ॥ and the सूत्र “उत्पादव्ययधौव्ययुक्तं सत्” is quoted as a type. It

should be free from thirty two faults and possessed of eight merits Further in the same book we find Sutra as a synonym of Pravacana explained as under

सिचइ सरइ जमय तम्हा मुत्त निहत्तविहिणा वा ।

सूएइ सवइ सुवइ सिअइ व सरए व जेणत्थ ॥

Looking to all these definitions of Sutra we find that the Sutra of the present work does not fully follow any one of them Really speaking it is a misnomer in the case of Jain and Buddhistic works Any way there are no five Sutras only, but five sections of Sutras here

The whole book serves the purpose of a guide to one who aspires for liberation Just as rivers meet the ocean in the same way the paths pointed out by the selfless and high-souled persons lead to the palace of perfect bliss All those rivers cannot be of equal length and speed Some may be short and quick, while others may be long and slow The roads leading to perfection are varied By complete renunciation one can easily, independently and quickly reach the goal By partial renunciation however one can get liberation after a long time Religion with its sub-divisions of charity good conduct penance and mental purity can be practised in these two ways Scriptures always enjoin the

first. The second is for the weak-souled people. In the present work that short and sure path is pointed out. The first two sections deal with the two stages leading to the acceptance of asceticism which is treated in the third. The fourth section refers to its thorough practice and the fifth section describes the state of the liberated souls and shows that liberation is the fruit of asceticism. This path cannot be followed by many people and therefore the author does not like to preach it to the undeserving. That will be the true favour and compassion for them. He says in the last section—“न एसा आणा अनेसि देया”, “तयणुगदहाए” and “एसा करणत्ति बुद्धइ” It may be charged that the book is meant for monks only, but there is not much truth in the charge. Although the ideal placed before the reader is that of monkhood, the duties of the laymen are not neglected. The minor vows (अणुव्रत्त) are prescribed for them and a very sober path of discipline is fixed. They have to achieve spiritual progress and practise austere penances. The layman should censure the evil in him and do righteous deeds. He should seek the shelter of the four dignitaries

The first chapter is of general importance. It is useful to both a layman and a monk. It commences with the usual salutations to the con-

querers (जिन) and their statement regarding soul, worldly existence and Karmas. The soul is associated with Karmas from times immemorial. They are the cause of its wandering in various existences. They multiply miseries. That chain of wanderings can be cut off by true religion which can be obtained by alienating oneself from sinful karmas. It can be done by cultivating the peculiar kind of mental attitude. One should seek shelter in अरिहत्त-सिद्ध-साधु and धर्म. Censure and repent for past evil deeds of various kinds in the presence of the revered preceptor and resolve to behave meritoriously thereafter. This brings great peace of mind. It should be practised thrice everyday. He should think of the true nature of each dignity, appreciate the merits and try to elevate himself spiritually. He should create great fondness for the commandments of the Jina and with apt reverence towards them he should carry them out thoroughly. He should form the habit of looking at all with an eye of equality. He should be always anxious to apologise for transgressions and offence, conscious or unconscious. With a vow not to practise evil he should always strive to do good with great respects towards the Jinās who are the only benevolent friends. He should prove his fitness to serve and follow them. He

should realise his own weakness and folly. He should know what is beneficial and harmful. Knowing this he should remove his weakness and folly, avoid the sinful and finally adopt what is beneficial. Thus by true knowledge meditation and practice the bonds of in-auspicious karmas get loosened and destroyed in due time. They become less dangerous and non-recurring after destruction. The auspicious karmas at the same time come into operation, get stronger and yield the happy fruit like the medicine which is properly prescribed and administered. This is the beginning of the course of conduct which would end the worldly existence. Hence it forms the first section of the text. Its title implies two things (1) destruction of sins, and (2) the acceptance of the seed of merits; i.e. सम्यक्त्व—faith in the true god-preceptor and religion. It ends with the pious wish “सुहिणो भवन्तु जीवा.”

In the second section, further course of conduct is pointed out to the man who has passed over the first stage of faith and devotion. The second stage in his spiritual advancement is that of adopting the five partial vows of a householder. They are (1) to abstain from causing injury to living beings; (2) to avoid false speech; (3) to stop taking things which are not freely

and willingly given (4) to abstain from sexual intercourse and (5) abstinence from possessing property. A layman cannot fully practise these vows. His first vow amounts to non-injury to moveable living beings only. The fourth vow allows him sexual dealings with his own wife.

The fifth vow requires him to put a limit to all his possessions. He should fix the nature and number of his possessions. Having accepted these vows he should practise them and be always prepared to execute the orders of the Jina. These holy commandments are the true charm, incantation, medicine and desire-yielding tree. He should avoid the company of irreligious friends and form religious habits. He should not censure faith. Want of righteousness is the greatest evil, blindness and source of calamities. Righteous conduct to him is like a guide to the blind and a donor to the poor. He should bear great respect for it. His conduct should be quite in conformity with his vows and the activities of his mind, body and speech should be pure. His undertakings should not be such as would mar his spiritual progress. He should avoid the extremes of passions and treat all living beings as he would do himself. At all cost loss of life should be avoided by him.

In short and simple sentences he is instructed as to what he should do and what he should not do. His income should be wisely and proportionately utilised in charity, enjoyment, retinue and hoarding. Always kind to his servants he should oblige and help them. It is his duty to protect and maintain them. He should be always alert and careful in the performance of his duties. He should consider the consequences of his actions and be ever mindful of the surroundings. All things should be practised according to the rites. Absorbed in meditation he should keep awake at night and think deeply of his time, age and duty. Pleasures of senses are worthless and transitory, always ending in miseries. Death may occur any time. Its arrival cannot be known beforehand. It cannot be prevented. Religion is the only medicine to cure that disease of death. A pious householder should meditate on that religion which is pure, followed by the great men, beneficial to all, free from transgressions and a source of bliss. He should pay respect to the propounders, protectors, propagators and the followers of this religion. The sort of life and minor vows of a householder as prescribed in this section are preparatory to his complete renunciation. The whole section is a sort of meditation worthy of being studied every day.

The third section deals mainly with the duties of a candidate for *śīṣā* towards his parents. Having fully observed the vows of a householder when a man becomes ready to enter the order of monks he should consider and discharge the responsibilities of the family life. He should not displease the parents and should not accept asceticism without their permission. If they are enlightened he should appeal to their sense of disgust for the worldly life by pointing out its transitory nature. Pleasures are poisonous. Death is imminent and all beings stand in constant danger of it. Human birth is not easy to get. From the human existence only liberation can be obtained. After passing through various cycles of birth and death the human birth with favourable surroundings can be secured as a result of good merit. It is like a boat to cross the ocean of the world. That boat should be kept immune by following the principle of *Samvara*. It should be piloted by true knowledge and its progress should be helped on by the wind in the form of penance. The human birth which has got such great importance will be like the *Chintamani* gem lost in the ocean if it is not employed in religious practices. Again in contrast to the miseries of this world, the perfect happiness of the

liberated souls should be described to them. Tortures and troubles are quite usual here, but in that state of liberation there is no sorrow, pain or anxiety. That great happiness should be brought home to the mind of the parents and thus their co-operation should be sought. They should not be offended at all. The unhealthy beginning cannot bring the happy fruit. To cause pain to the heart of the parents for taking to asceticism, is the unhappy beginning of the pious course of life. It is a great obstacle. So the parents should be persuaded and convinced of the great purity and success in the ascetic life. समुदायकृता कर्मा समुदायफला is a very good argument to invite them in sharing the good result of his ascetic life. He should even ask them to renounce the household life and practise austerities with them. If they are not inclined, he should request permission for himself and leave the parents who are suffering from the disease of karmas with the pious intention of securing the medicine of सम्यक्त्व for them and that may perhaps cure them. The parents should not in the least be offended. The life of lord Mahavira provides a notable example for this. To leave them in this way with the pious intention does not amount to actual leaving. Thus bent upon reaching the goal and

with the full satisfaction of all concerned the aspirant for liberation should initiate himself into monkhood at the hands of a great teacher with due ceremonies

The fourth section shows how a monk should observe discipline and exert studiously for spiritual welfare. He has to apply himself seriously to the faultless practice of monkhood. He should stick firmly to the path which is accepted and not swerve from it. He should develop an attitude of non-attachment and his mind should be perfectly composed. His first duty is to stay with his preceptor and receive instructions from him. With the great tranquility of mind he should acquire learning and put all the injunctions of the sacred books into practice. He should aim at liberation only, and give up all other desires. The knowledge of scriptures should be well and properly employed. Otherwise it goes fruitless like the incantation improperly tried. He should be devoted to systematic and exhaustive study of the scriptures according to the rites. The process must be the one prescribed by the religious heads. If one does not study there is no gain or loss to him. Those who are devoid of devotion and faith in religion feel pain in hearing the sermon. Others have no dislike

but indifference, and the third class cannot merely accept. Study without devotion is no study. There may be transgressions, but faith in the religion saves a man. He has no obstinacy. He comes to like the right path and even follows it. In course of time he comes to have fivefold carefulness and threefold control. They help him to develop the latent powers of soul. They are the mothers of the creed. Then he grasps the nature of things. He cannot leave them. He realises the importance of both knowledge and practice. He leaves the unstable and exerts to attain the stable. His activities grow purer. He is not greedy of the fruit. He remains unperturbed in difficulties, calamities and hardships. He knows the disease of karmas and tries to remove it by adopting proper remedies shown by a good preceptor. The medicine lies in righteous conduct and rough tasteless food. He gets the health of firm faith in the creed. That keeps his mind and deeds pure. His psychic force increases and soul power develops. He obeys the order of Jina and reveres the holy preceptor. All his religious performances bear fruits if he has got respect for the teacher. Without respect for him they injure him, like the food mixed with poison. Respect for the teachers brings salvation.

Such ascetic practices make him more happy than even gods in twelve months. Gradually he gets out of the worldly troubles. His spiritual achievements go on advancing and his ascetic life becomes entirely free from transgressions. Knowledge instigates and guides him to righteous behaviour. That course of conduct is free from delusion. It brings the blessed goal nearer. He shakes off the dirt of karmas and attains glory. He gets the final bliss by following the same course of conduct in many births. He completely destroys the karmas and puts an end to miseries. Aiming at this a monk should faithfully stick to the life he has undertaken.

The fifth section tells us what happens to the soul in liberated state. The soul flies upwards and reaches at once the top of the universe without any hindrance or obstruction and dwells there permanently with infinite happiness and knowledge. He is free from birth, old age and death. He knows no return. His karmas have lost their power on him. He has realised his true nature. Till now he was pressed down by karmas. He is devoid of the qualities of taste, touch, smell, sound and form. His shape cannot be defined. He is a non-material embodiment of knowledge, bliss and power. He enjoys eternal happiness. His taste is

beyond our comprehension He is self-settled and self-supporting. There is eternal happiness. The number of beings who enjoy it and of those liberable souls who are to enjoy it is infinite. We cannot even think of its being exhausted at any time Karmas are not inherent in the soul. They are again not imaginary imposition on it but real things in close association with the soul from times immemorial. Liberation will separate them from soul. The joy of liberation is not relative It is uncaused, indescribable and self-revealed. The liberated soul rests in the *लोककाम* and yet is independent of it. This is preached by the infalliable doctrine of manifold predication Liberation is possible for the mundane souls who deserve it. One who is not bound, needs no liberation. The bondage though without beginning can be ended as the ore can be removed from gold The bliss in liberation is endless like the endless time All do not get liberation. Out of those who are fit for it, some get it, others do not This is the order of the Jina It should not be imparted to the underserving. Those who can understand, appreciate, admire, digest and practise truth, deserve to be taught. Others should not be instructed in their own interest That is compassion Like the raw pot of clay in water, the undeserving perish by its greatness.

This पचमुत्तम्—is a small manual for the beginner in the faith. It is not marked by the technical details but its value varies inversely with its size. It is written from a personal point of view and is full of exclamations, appeals to the authority, moral injunctions, aphoristic maxims and homely illustrations with their application. Its contents are as old as Jainism. They were preserved in the memory of Jain monks in ancient times. There might have been some omissions and commissions in later days as they came down from generation to generation. There are many confessionary exclamations in it which might be shortened or lengthened according to the convenience. The work must have been held in high esteem as Haribhadraśūri has written a commentary on it.

It is composed according to him by चित्रनायाय—meaning ancient preceptors or the preceptor with the name चिन्तन. The first meaning is more likely. It is difficult to assign individual authorship to books like this.

When it is not possible to decide the authorship how can the date be decided? The contents of the book are very old. They do not seem to be quoted from other sacred books. The ground—

narration being intermixed with logical discussions. Each section is logically connected and the treatment of the subject-matter is masterly.

The present work emphatically exhorts the aspirants for liberation not to displease the parents and thus solves the hotly discussed question of *dīkṣā*. All cannot lead the strict life of a monk, so a sober path of discipline is prescribed for householders. They may adopt severe forms of austerities as they rise further on the ladder of spiritual progress.

It is peculiarly free from technical terms, detailed descriptions and clumsy multiplication of synonyms.

The use of words like *गृहे सुमित्रादि* and *समन्तमे* unconsciously reminds us of the six classes of people according to Gosala and the famous learned Digambara logician *परमद*. It is for the advanced scholars to find out their significance if any.

In editing this book I am highly thankful to the Jun Anand Pustakalaya of Surat for freely supplying the manuscripts and other useful books to me. Mr. Shambhudil Jagashi made a suggestion for this work and I undertook it. I have not been able to note the different readings in the three manuscripts which I have gone through.

FOREWORD

I have much pleasure in welcoming the present edition of the Pāncasūtra which is a small elegant treatise written by some old writer whose name has still remained unknown. The book has occupied a position of high esteem among the post-Āgama works on Jaina Religion. In the small treatise the author has given a cogent and logical presentation of the spiritual uplift of the pious individual in five chapters which mark the five successive steps of his spiritual progress. The presentation is fully logical although a little bit unmethodical and the expression is chaste and adequate although a little bit archaic at places. It is the semireligious character and antiquity of the book that attracted a great scholar like Haribhadrasūri to the book and inspired him to write a gloss on it.

While writing his gloss Haribhadrasūri has not only laid down his finger on the stiff points and pointed out their exact sense which the ancient unknown writer of the book seems to have intended but at places he has beautifully preserved the traditional explanations which obtained at his

time. Although Haribhadrasūri's gloss may well-nigh satisfy the needs of one who is conversant with the Āgama Literature, still a beginner like the present University student, who takes up to the reading of the book for the purposes of University examinations, requires more help and I am glad to observe that an excellent service in the direction is rendered to the readers by Professor Vrajlal Mohanlal Shah, the present editor, by giving the Sanskrit and English renderings of the text and adding valuable explanatory notes.

I sincerely express a pious wish that the students would accord a hearty welcome to the volume and inspire the editor to do in future very substantial work in furthering the cause of the religious and secular literature of the Jains in Ardha-Māgadhi and other Prākritis.

Gujarat College }
Ahmedabad. }
20-9-1934 }

K V. Abhyañkar.
Professor of Sanskrit and
Ardha-Māgadhi

। ॐ अर्हम् ।

॥ पञ्चसुत ॥

चिरतनाचार्यकृतपञ्चसूत्रमध्ये प्रथम ।

1

[पावपङ्क्तिघातगुणबीजाद्याणसूत्र]

णमो घीअरागाण सव्वन्त्तण देविदपूइआण जइट्ठिअ
वत्थुवाइण तेलुकगुरुण अण्णताण भगवताण ।

जे एवमाइक्खति-इह मल्ल अणाइ जीवे अणाइ भये,
अणाइकम्मसजोगणि-उत्तिम दुक्खरूवे, दुक्खफले, दुक्खानु 5
वधे । एअस्स ण बुच्चित्तो सुद्धधम्माओ सुद्धधम्मसपत्ती
पापकम्मविगमाओ पापकम्मविगमो तद्वाभ-उत्ताइभावओ ।

तस्स पुण विधागसाद्वणाणि-चउत्तरणगमण दुक्खड
गरिहा सुक्खडाणासेवण । अओ कायउत्तमिण होउकामेण
भुज्जो भुज्जो सक्किलेसे तिकालमसक्किलेसे ॥ 10

(पापप्रतिघातगुणबीजाद्यानसूत्रम्)

नमो घीतरागेभ्य सर्वाङ्गेभ्यो देवेन्द्रपूचितेभ्यो यथास्थितवस्तु-
वादिभ्यस्तैलोक्यगुरुभ्योऽरुहेभ्यो भगवद्भ्य ।

य एवमाचक्षते-इह खलु अनादिजीव, अनादिजीवस्य भरो-
ऽनादिकर्मनिर्गर्तित, दु खरूप, दु मफठ, दु खानुबध । एतस्य
बुच्चित्ति शुद्धधर्मात्, शुद्धधर्मसंप्राप्ति पापकर्मविगमात्, पापकर्म-
विगमस्तथाभव्यत्वादिभावात् ।

तस्य पुन विपाकमाधनानि-चतु शरणगमन दुष्टतगहा सुद-
तागमासेवनम् । अत कर्तव्यमिद भवितुकामेन सदा सुप्रणिधान
भूयो भूय, सक्किलेसे त्रिकालमसक्किलेसे ।

जावज्जीव मे भगवंतो परमतिलोगनाहा अनुत्तर-
पुण्य संभारा क्षीणरागद्वेषमोहा अचिंतचित्तमणी भवजलहि-
पोआ एगंतसरणा अरहंता सरणं ॥

तथा प्रक्षीणजरामरणा अपेक्षकर्मकलंका प्रणष्टव्यावाहा
5 केवलनाणदंसणा सिद्धिपुरनिवासी निरुपमसुखसंगया सर्वथा
कथंकिंचा सिद्धा सरणं ॥

तथा पलतगंभीराशया सावज्जजोगविरया पंचनिहा-
चारजाणगा परोपकारनिरया पद्मादिनिर्दंशणा ध्याणज्झयण-
संगया विसुज्झमाणभावो साह सरणं ॥

10 तथा सुरासुरमणुअपृइओ मोहतिमिरंशुमाली राग-
द्वेषविसपरममंतो, हेऊ सयलकल्याणाणं, कम्मवणविहावसू,

यावज्जीव मे भगवन्तः परमत्रिलोकनाथा अनुत्तरपुण्यसंभाराः
क्षीणरागद्वेषमोहा अचिन्त्यचिन्तामणयो भवजलधिपोतो एकान्तशरण्या
अर्हन्तः शरणम् ।

तथा प्रक्षीणजरामरणा अपेक्षकर्मकलङ्का प्रणष्टव्यावाधाः केवल-
ज्ञानदर्शनाः सिद्धपुरनिवासिनो निरुपमसुखसंगताः सर्वथा कृतकृत्याः
सिद्धाः शरणम् ।

तथा प्रशान्तगंभीराशयाः सावधयोगविरताः पञ्चविधाचारज्ञाः
परोपकारनिरताः पद्मादिनिर्दर्शनाः ध्यानाध्ययनसंगताः विशुध्यमान-
भावाः साधवः शरणम् ।

तथा सुरासुरमनुजपूजितो मोहतिमिरांशुमालो रागद्वेषविपपरम-
मन्त्रः हेतुः सकलकल्याणानां कर्मवनविभावसुः साधकः सिद्धभावस्य,

साहसो सिद्धभाजस्तु केवलपिण्णत्तो धम्मो जायज्जीव मे
भगव सरण । सरणमुपगमो अ एवसि गरहामि दुक्कड ॥

ज ण अरहत्तेसु वा सिद्धेसु वा आपरिक्कसु वा उअ
उत्तापसु वा साहसु वा साहणीसु वा बन्नेसु वा धम्मद्वानेसु वा
माणणिज्जेसु पूअणिज्जेसु तद्वा माइसु वा पिईसु वा यधूसु वा 5
मित्तेसु वा उपयारिसु वा, ओहेण वा जीवेसु मग्गट्ठिएसु
अमग्गट्ठिएसु, मग्गसाहणेसु, अमग्गसाहणेसु ज किञ्चि
वित्तहमायरिअ अणायरिअ अणिच्छिअअ पाथ पाचाणुअधि
सुट्ठम वा वायर वा मणेण वा वायाय वा कायेण वा कय वा
फाराविअ वा अणुमोइअ वा रागेण वा दोसेण वा माहेण वा 10
इय वा जम्मे जम्मतरेसु वा, गरहियमेअ, दुक्कडमेअ उज्झि
अअमेअ विआणिअ मए कल्लाणमित्तगुरुभगवतवयणाओ
एअमे १ ति रोइअ सद्धाण अरहतसिद्धसमक्ख गरहामि

केवलप्राप्तो धर्मो यावन्जीव मे भगवान् शरणम् । शरणमुपगतधैनेया
गमामि दुष्टतम् ।

य अर्ह मु वा सिद्धेसु वाऽऽचार्येषु वा उपाध्यायेषु वा साधुषु
वा माओसु वा अ येसु वा धर्मस्थानेषु वा माननायेषु पूननायेषु,
तथा मातृषु वा पितृषु वा ब्रह्मण्येषु वा मित्रेषु वा उपकारिषु वा,
आद्ये वा जीवेषु मार्गस्थितेषु, अमार्गस्थितेषु, मार्गमाधनषु अमार्ग-
नाशनषु यकिञ्चिन् रितयमाचरित, अमाचरितयमनष्टव्य, पाप
पापानुसंधि वृथ्वा वा वादर वा, मनवा वा वाचा वा कायेन वा कृत
वा कर्तित वा अशुमान्तित वा, रागे वा ेषेण वा माहन वा, अत्र
वा अत्रानि वमान्तगु वा, गर्हिनातत दुष्टतमेतत् ॥ १ ॥
विज्ञान मया अयागमित्तगुरुभगवद्वचनात् ५

अहमिणं दुक्कडमेअं उज्झिअच्चमेअं । इत्थ मिच्छामि दुक्कडं,
मिच्छामि दुक्कडं, मिच्छामि दुक्कडं ॥

होउ मे एसा सम्मं गरिहा । होउ मे अकरण-
निअमो । बहुमय ममेअ ति इच्छामि अणुसट्ठि अरहंताणं,
5 भगवंताणं गुरुणं कल्याणमित्ताणं ति ।

होउ मे एण्हि सजोगो । होउ मे एसा सुपत्थणा ।
होउ मे इत्थ बहुमाणो । होउ मे इथो मोक्खवीअ ति ।

पत्तेसु एएसु अह सेवारिहे सिआ । आणारिहे सिआ ।
पडिच्चत्तिजुत्ते सिआ । निरडआरपारणे सिआ ॥

10 संविग्गो जहासत्तीए सेवेमि सुकडं । अणुमीएमि
सव्वेसि अरहंताणं अणुट्ठाण । सव्वेसि सिद्धाणं सिद्धभात्रं ।
सव्वेसि आयरिआणं आयारं । सव्वेसि उवज्झायाणं सुत्तप्पया-
णं । सव्वेसि लाहूणं साधुकिरिअं । सव्वेसि सावगाणं सुक्ख-

अहंसिद्धसमअं गहाग्यहमिदं दुष्कृतमेतत् उज्झितअमेतत् । अत्र
मिव्या मे दुष्कृतम् । मिव्या मे दुष्कृतम् । मिव्या मे दुष्कृतम् ।

भवतु मे एषा सम्यग् गहा । भवतु मेऽकरणनियमः । बहुमत
ममैतत् इच्छामि अनुगास्तिमर्हतां भगवतां गुरुणां कल्याणमित्राणामिति ।

भवतु मे एभिः संयोगः । भवतु मे एषा सुप्रार्थना । भवतु मेऽत्र
बहुमानः । भवतु मे इतो मोक्षबीजमिति ।

प्राप्तेषु एतेषु अहं सेवार्हः स्यां । आज्ञार्हः स्यां । प्रतिपत्तियुक्तः
स्याम् । निरतिचारपारगः स्याम् ।

संविज्ञो यथाशक्ति सेवे सुकृतम् । अनुमोदे सर्वेषामर्हतामनुष्ठा-
नम् । सर्वेषां सिद्धानां सिद्धभावम् । सर्वेषामाचार्याणामाचारम्
सर्वेषामुपाध्यायानां सूत्रप्रदानं । सर्वेषां साधूनां साधुक्रियाम् । सर्वेष

सादृणजोगे । सन्नेसि देवाण सन्नेसि जीवाण होउकामाण
कल्याणामयाण मग्गसाङ्गणजोगे ।

होउ मे एसा अणुमोअणा सम्म विद्धिपुब्बिआ, सम्म
पडियत्तिरुया सम्म निरुद्धारा परमगुणजुत्तयरहताइ
सामग्गओ ॥ 5

अचिंतसत्तिपुत्ता दि ते भगवतो वीथरागा सत्ता
परमकल्याणा परमकल्याणदेऊ सत्ताग । मूढे अ म्हि पाये
अणाइमोद्धयामिण अणमिने भावओ, दिव्वादिवाण अभिन्ने
मिआ अदिअत्तिचित्ते मिआ द्विअचित्ते सिआ आराद्धगे
मिआ उच्चिअपडियत्तीए सत्तामत्ताणे सहिअ ति । इच्छामि 10
सुणइ, इच्छामि सुणइ, इच्छामि सुणइ ॥

एवमेव सम्म पडमागस्स सुणमाणस्स अणुपेद
माणम्म मिदिलामयति परिदायति धिज्जति अनुदवम्मा
भावरागा मासाधायानान् । मर्या दाना मर्या जाना भवि-
तुकामा कल्याणायाना मार्गमागगमान् ।

भानु पौणा अणुमोदना सम्मग्गिअधर्म्मिका सम्मग्गुद्धाया,
सम्मग्गप्रतिपत्तिरुया, सम्मग्गसत्तिताग परमगुणपुत्ताइत्तितामप्यत्ता ।

अचि यत्तिपुत्ता हि । नगरता यत्तगा सत्ता परम-
कल्याणा परमकल्याणदेतर सत्ताग । मूढ्याम्म पापाऽनात्ति-
तापामित्ता अत्तिताभावा, तिन्नादित्तयोगमित्ता स्यात्, अदित्त
त्तिता स्यात् । इत्तिप्रत्त स्यात्, नात्तिप्रत्त स्यात् । इत्तिप्रत्तप्रत्तिप्रत्त्या
गदमत्ता सत्तिताग । इच्छामि सुणइ । इच्छामि सुणइ ।
इच्छामि सुणइ ।

एवमेव सम्म पडमागस्स सुणमाणस्स अणुपेद
माणम्म मिदिलामयति परिदायति धिज्जति अनुदवम्मा

गुर्वंधा । निरणुवधे वाऽसुहृन्ममे भग्नसामत्ये सुहपरिणामेण कडगवद्धे विअ विसे अप्पफले सिआ, सुहावणिज्जे सिआ, अपुणभावे सिआ ॥

तहा आसगल्लिज्जंति निम्मविज्जंति सुहकम्माणुर्वंधा ।

- 5 साणुर्वंधं च सुहकम्मं पणिट्ठं पणिट्ठिभावज्जिअं नियमफलं सुप्पउत्ते विअ महागद सुहफले सिआ, सुहपवत्तरो सिआ, परमसुहसाहगे सिआ । अथो अपडिववमेअं असुहभावनिरोद्धेण सुहभाववीअं ति सुप्पणिहाणं सरम पडिअव्व सम्म साअव्वं सम्म अणुप्पेहिअव्व ति ॥

- 10 नमो नमिअनमिआण परमगुरुवीअरागाणं । नमो सेसनसुक्कारारिहाण । जयउ सव्वण्णुसासण । परमसव्वोहीए सुहिणो भवतु जीवा, सुहिणो भवंतु जीवा सुहिणो भवंतु जीवा ॥
इति पावपडिग्घायगुणवीजाहाणसुत्तं सम्मत्तं ॥ १ ॥

हीयन्ते क्षीयन्तेऽशुभकर्मानुबन्धा. । निरनुबन्धं चाशुभकर्म भग्नसामर्थ्यं शुभपरिणामेन कटकवद्धभिव विषमत्पफलं स्यात् । सुखापनेयं स्यात् । अपुनभावं स्यात् ।

तथा आसकलीक्रियन्ते परिपोष्यन्ते निर्माप्यन्ते शुभकर्मानुबन्धा । सानुबन्धं च शुभकर्म प्रकृष्टं प्रकृष्टभावार्जितं नियमफलदं सुप्रयुक्त इव महागद शुभफलं स्यात्, शुभप्रवर्तकं स्यात्, परमसुखसाधकं स्यात् । अतोऽप्रतिबन्धमेतत् अशुभभावबीजमिति सुप्रणिधान सम्यक् पठितव्यं श्रोतव्यमनुप्रेक्षितव्यमिति ।

नमो नतनतेभ्यः परमगुरुवीतरागेभ्यः । नमः शैवनमस्कारार्हेभ्यः । जयतु सर्वज्ञशासनम् । परमसंवोधिना सुखिनो भवन्तु जीवा, सुखिनो भवन्तु जीवाः, सुखिनो भवन्तु जीवाः ।

इति पापप्रतिघातगुणबीजाधानसूत्रं समाप्तम् ।

[साधुधम्मपरिभाषणासुत्त]

जायाण धम्मगुणपड्वित्तिसद्भाए भाविज्जा एएसि
 सरूथ पयइसुदरत्त अणुगामित्त परोपयारित्त परमत्थहेउत्त ।
 तद्दा दुरणुचरत्त भग्गे दाएणत्त महामोहजणगत्त भूओ दुल्ल 5
 दत्त ति । एव जद्दासत्तीए उच्चिअघिहाणेण अरुधतभावसार
 पड्विज्जिज्जा । त जद्दा—थूलगपाणाइवायविरमण १ थूलग
 मुसावायविरमण २, थूलगअदत्तादाणविरमण ३ थूलग
 मेहुणविरमण ४, थूलगपरिगहविरमणमिच्चाइ ॥ ५ ॥

पड्विज्जिज्जअण पालणे जइज्जा, सयाणागाहणे सिआ, 10
 मयाणापरत्तते मिआ । आणा हि मोहविसपरममतो जल
 दोमइजलणस्स कम्मयादितिगिच्छासत्थ कप्पपायथो
 सिअफलस्स ।

२

साधुधम्मपरिभाषणासूत्रम् ।

जाताया धर्मगुणप्रतिपत्तिश्रद्धाया भावयेदत्तेषा स्वरूप प्रकृति
 सुन्दरत्वमानुगामित्व परोपकारित्व परमार्थहेतुत्वम् । तथा दुरनुचरच
 भग्गे दारुणत्व महागोहननत्वं मूया दुर्लभचमिति । एव यथाशक्ति
 उचितनिधाननाल्यत्तभावसार प्रतिपयेत् । तद्यथा—स्थूलप्राणातिपा
 तविरमण १ स्थूलमृपायादविरमण २ स्थूलान्तादानविरमण ३
 स्थूलमैयुविरमण ४ स्थूलपरिमहविरमण ५ मित्यादि ।

प्रतिपद्य पालन यत्तत् सदाजाग्राहक स्यात्, सत्तानापरत्तत्र
 स्यात् । आजा हि मोहविषपरममत्र जल रोपादिज्वलनस्य, कम्मव्या-
 धिचिक्किसाशास्त्र, कप्पपादप शिवफलस्य ।

वज्जिज्जा अधम्ममित्तजोग, चित्तिज्जाभिणवपाविष
गुणे, अणाइभवसगए थ अगुणे, उदग्गसहकारित्तं अधम्म-
मित्ताणं, उभयलोगगरहिअत्तं, असुहजोगपरंपरं च ।

परिहरिज्जा सम्मं लोगविरुद्धे करुणापरे जणाणं, न
5 खिसाविज्ज धम्मं, सकिलेसो खु एसा, परमवोहिवीअमवो-
द्विफलमप्पणो त्ति ।

एवमालोचयन्—न खलु इत्तो परो अणत्थो, अधत्तमेअं
संसाराडवोए, जणगमणिट्ठावायाणं, अइदारुणं स्वरूपेण,
असुहाणुवधमच्चत्थं ॥

10. सेविज्ज धम्ममित्ते विहाणेणं, अंधो विवाणूकंइए,
वाहिणं विव वेज्जे, दरिद्रो विव ईसरे, भीओ विव महाना-
यको । न इओ सुंदरतरमन्तं ति बहुमाणुत्ते सिआ आणा-
कंखी आणापडिच्छगे आणा-अविराहगे आणानिप्पायगे त्ति ॥

दर्जयेदधर्ममित्रयोगं, चिन्तयेदभिनवप्राप्तान् गुणान्, अनादि-
भवसंगतांश्चागुणान्, उदग्रसहकारित्वमधर्ममित्राणां, उभयलोकगार्हि-
तत्वं, अशुभयोगपरंपरां च ।

परिहरेत् सम्यक् लोकाविरुद्धानि करुणापरो जनानां, न खिस-
येद्धर्मं संक्लेश एवैषा (निन्दो) परमबोधिफलमात्मन इति ।

एवमालोचयेत्—न खलु अतः परोऽनर्थः, अन्धत्वमेतत्
संसाराटव्यां, जनकमनिष्ठापातानाम्, अतिदारुणं स्वरूपेण, अशुभा-
नुबन्धमत्यर्थम् ।

सेवेत धर्ममित्राणि विधानेन, अन्ध इव अनुकर्षकान्, व्या-
धित इव वैद्यान्, दरिद्र इव इश्वरान्, भीत इव महानायकान् । न
इत सुन्दरतरमन्यदिति बहुमानयुक्तः स्यात् आज्ञाकांक्षी आज्ञाप्रती-
च्छक आज्ञाऽविराधक आज्ञानिष्पादक इति ।

पट्टिपन्नधम्मगुणारिह च वट्टिज्जा गिहिसमुचिप्पसु
गिहिसमायारेसु परिसुद्धानुद्वान्णे परिसुद्धमणकिरिप्प परि
सुद्धवक्किरिप्प परिसुद्धकायकिरिप्प ॥

वज्जिज्जाण्णेगोवधायकारणं गरहणिज्जं बहुकिल्लेस
आयद्विरादगं समारभ । न चित्तिज्जा परपीड । न भाविज्जं
दीणय । न गच्छिज्जा हरिस । न सेविज्जा वित्ताभिनिवेश ।
उच्चिमणपयत्तगे सिआ । न भासिज्जा अलिअ न फरुस,
न पेसुन्ना, नाणियद्ध । द्विअमियमासगे सिआ । एव न
द्विसिज्जा भूआणि । ७ गिण्हिज्ज अदत्त । ७ निरिक्खिज्ज
परदार । न सुज्जा अणत्थदड । सुद्धकायजोगे सिआ ॥ 10

तदा लाहोचिअदाने लाहोचिअभोगे लाहोचिअपरि
धारे लाहोचिअनिहिस्सरे सिआ । असत्तावगे परिवारम्म
शुणकरो जत्तासत्ति अशुक्कापरे निम्ममे भावेण । एव शु

प्रतिपन्नधर्मगुणारिह च वट्टेत्तं गृहिसमुचितेषु गृहिस्ममाचारेषु परि-
शुद्धानुग्रहं परिसुद्धमनं क्रियं पश्चिशुद्धवक्त्रिक्रियं परिशुद्धकायक्रियं ।

वर्जयेदनेकोपधातकारकं गर्हणीयं बहुकल्लं आयतिविराधकं स
मारभम् । ७ चित्तयेत्तं परपीडाम् । न भावयेत्तं दोनताम् । न ग-
च्छेत्तं हर्षम् । ७ सेवेत्तं वित्ताभिनिवेशम् । उचितमनं प्रवर्तकं
स्यात् । ७ भाषणाच्छिकं, न परुषं, न पैशुन्यं, नानियद्धम् । द्वित्त-
मितभाषकं स्यात् । एव ७ द्विस्थानं भूतानि । न गृहीयाददत्तं ।
न निराजेन परदारम् । न उयादनव्यदण्डम् । शुभकाययोगं स्यात् ॥

तथा लाभोचितदाना लाभोचितभागा लाभोचितपरिवारो लाभो
चितनिधिकार स्यात् । असत्तापकं पश्चिवारस्य शुणकरो यथाशक्ति

तत्पालणे वि धम्मो जह अन्नपालणे त्ति । सव्वे जीवा पुढो पुढो । ममत्तं वधकारणं ।

तथा तेषु तेषु समाचारेषु सइसमन्नागए सिथा, अमु-
गेह, अमुगकुले, अमुगसिस्से, अमुगधम्मट्टाणठिए, न मे
5 तद्विराहणा, न मे तदारंभो, बुद्धी ममेअस्स, एअमित्थ सार
एअमायभूअं, एअ हिअ, असारमन्न सव्वं विसेसथो अवि-
हिगहणेण, एवमाह तिलोगवंधू परमकारुणिरो सम्म संबुद्धे
भगव अरहते त्ति । एव समालोचिअ तद्विरुद्धेषु समाचारेषु
सम्मं वट्टिज्जा, भावमगलपेअ तन्निष्कत्तीए ॥

10 तथा जागरिज्ज धम्मजागरिआए, को मम कालो,
किमेअस्स उचिअ, असारा विसथा निअमगामिणो विरसा-
वसाना । भीसणो मच्चू सव्वाभावकारी अविज्जायागमणो
अणिवारणिज्जो पुणो पुणोणुवंधी । धम्मो एअस्स ओसहं

अनुकंपाकरो निर्ममो भावेन । एवं खलु तत्पालनेऽपि धर्मः यथा
अन्यपालने इति । सर्वे जीवा. पृथक् पृथक् । ममत्वं बन्धकारणम् ।

तथा तेषु तेषु समाचारेषु स्मृतिसमन्वागत स्यात् अमुकोऽहं,
अमुककुल अमुकशिष्यः अमुकधर्मस्थानस्थितः, न मे तद्विराधना, न
मे तदारम्भ वृद्धिर्ममैतस्य, एतदत्र सारं, एतदात्मभूतं, एतद्वितं,
असारमन्यत्सर्वे विशेषतोऽविधिग्रहणेन, एवमाह त्रिलोकबन्धुः परम-
कारुणिकः सन्यक् संबुद्धो भगवानर्हन् इति । एवं समालोच्य तद्वि-
रुद्धेषु समाचारेषु सम्यग् वर्तेत, भावमङ्गलमेतत् तन्निष्पत्तेः ।

तथा जागृयात् धर्मजागरिकया, को मम कालः, किमेतस्यो-
चितं, असाग विषया नियमगामिनो विरसावसाना । भीषणो मृत्युः
सर्वाभावकारी अविज्ञातागमनोऽनिवारणीयः पुनः पुनरनुवन्धी । धर्म

एतद्विमुक्तो महापुरिससेविभो सर्वहितकारी निरद्विषारो
परमाणुदहेतु ॥

नमो इमस्स धम्मस्स । नमो एअवम्मप्पगासगाण ।
नमो एअवम्मपालगाण । नमो एअधम्मपरूचगाण । नमो
एअधम्मपरज्जगाण । इच्छामि अहमिण धम्म पडिवज्जित्तए 5
सम्म मणवयणफायजोगेहि । ह्योउ ममेअ कल्लाण परम
कल्लाणाण जिणाणमणुभावथो । सुप्पणिह्माणमेअ चित्तिज्जा
पुणो पुणो । एअधम्मजुत्ताणमवपायकारी सिआ । पहाण
मोदच्छेअणमेअ । एअ विमुज्जगाणे भाअणाए कम्मापगमेण
उपेइ एअस्स जोगाय । तथा मसारविरत्ते सविग्गे भवइ 10
अममे अपगेयतापी विमुद्धे विमुद्धमाणभावे ॥

इति साधुधम्मपरिभाषणासुत्त सम्मत्त ॥ २ ॥

एतन्मयोपधमेकातविमुद्धा महापुरिसेवित सर्वहितकारी निरतिचार
परमानन्दहेतु ।

नम एतस्मै धमाय । नम एतद्धर्मप्रकाशकेभ्य नम एतद्धर्मपा-
लकेभ्य नम एतद्धर्मप्रवृत्तकेभ्य । नम एतद्धर्मप्रतिपत्तभ्य । इच्छा
म्यहमन धर्मे प्रतिपत्तु मम्यग्मनोयाकाययोगे भवतु ममैतन्न्याण
परमन्न्यागाना विनागामनुभावत । सुप्रणिधानमव चित्तयेत् पुन
पुन । एतद्धर्मशुक्तानामवपातकारी स्यात् । प्रयान माहच्छेत्तामेतत् ।
एअ विशुध्यमानो भाअनया कमापगमेतोपैत्येतस्य योग्यताम् । तथा
समारविक्त सविग्गे भव यममापरापतापा विमुद्धो विशुध्यमानभाव ।

इति साधुधर्मपरिभाषणामूत्र समाप्तम् ।

[पञ्चजाग्रहणविधिमुत्तं]

परिभाविष्य साधुधर्मे जहोदितगुणे जइज्जा सम्म-
 मेअ पडिवज्जित्तए अपरोवतावं । परोवतावो हि तप्पडि-
 5 वत्तिविग्घ, अणुपाओ खु एसो न खलु अकुसलारंभओ
 हिअं । अप्पडिवुद्धे कहिचि पडिवोहिज्जा अस्मापिअरे ।
 उभयलोगसफलं जीविअ । समुदायकडा कस्मा समुदाय-
 फल त्ति । एव सुदीहो अ वियोगो । अन्नहा एगरुक्ख-
 10 निवासिसउणतुल्लमेअं । उद्दामो भच्चू पञ्चासन्नो अ । दुल्लह
 मणुअत्त समुदपडिअरयणलाभतुल्ल । अइप्पभूआ अन्ने भवा
 दुक्खवहुला मोहधयारा अकुसलाणुवधिणो अजोगा सुद्धध-
 म्मस्स । जोगं च एअ पोअभूअ भवसमुद्दे । जुत्त सकज्जे
 निउंजिउ सवरद्धअच्छिहं नाणकण्णधारं तवपवणजवण ।

३

प्रवज्याग्रहणविधिसूत्रम् ।

परिभाविते साधुधर्मे यथोदितगुणो यतेत सम्यगमुं प्रतिपत्तुं
 अपरोपतापम् परोपतापो हि तत्प्रतिपत्तिविन्ः अनुपाय एवैष, न खलु
 अकुशलारम्भतो हितं । अप्रतिवद्धो कथंचित् प्रतिबोधयेन्मातापितरौ ।
 उभयलोकसफलं जीवितम् (प्रशस्यते) । समुदायकृतानि कर्माणि
 समुदायफलानीति । एवं सुदीर्घः च वियोगः । अन्यथा एकवृक्षनिवा-
 सिशकुनतुल्यमेतत् । उद्दामो मृत्युः प्रत्यासन्नश्च । दुर्लभं मनुजत्वम् ।
 समुद्रपतितरत्नलाभतुल्यम् । अतिप्रभूता अन्ये भवा दुस्त्रवहुला मोहा-
 न्धकारा अकुशलानुबन्धिनोऽयोग्या शुद्धधर्मस्य । योग्यं चैतत् पोत-
 भूतं भवसमुद्रे युक्तं स्वकार्ये नियोक्तुं संवरस्थगितच्छिद्रं ज्ञानकर्णधारं

स्त्रणे बुल्लहे सत्तकज्जोवमाईम् सिद्धिसाहगधम्मसाहगत्तेण ।
 उवादेआ य एसा जीवाण ज न इमीम् जम्मो न जरा न
 मरण, न इट्ठविओगो, नाणिट्ठसपओगो, न ग्वुहा, न पिवासा
 न अओ कोइ दोसो सव्वहा अपरतत जीवावत्थाण असुभ
 रागाइरहिअ सत सिध अव्वाणाह ।

5

विचरोओ अ ससारो इमीम् अणवट्ठिअसहाओ । इत्थ
 खलु सुदी पि असुदी, मत्तममत्त सुविणु व्व सव्वमालमाल
 ति । ता अलमित्थ पडियघेण । करेह मे अणुग्गह उज्जमह
 एअ युत्तिउत्तिण । अह पि तुम्हाणुमइम् साहेमि एअ ।
 निप्पिण्णो जम्ममरणेहि । समिच्छइ अ मे समोद्धिअ गुरु 10
 पभावेण । एअ सेसे वि बोद्धिज्जा । तओ सममेपहि सेविज्ज
 धम्म । करिज्जोचिअकरणिज्ज निराससो उ सत्तदा । एअ
 परममुणिसासण ॥

तप पयनजवनम् । भगो दुर्लभ सर्वकार्योपमातीत सिद्धिसाधक-
 त्वेन । उपादया चैषा जाग्रानाम् । यन्नाभ्या जन्म, न जरा, न मरण
 नेष्टवियोगः, नानिष्टसप्रयोग न बुधा, न पिपासा नायः कश्चिदोषः ।
 सवदाऽपरतन्त्र जीवावस्थानमशुभरागादिरहित शांत शिवमन्यानाधम् ।

विपरीनथ समारोऽस्या अनवस्थितस्वभाव । अत्र खलु मुख्य-
 प्यत्रुखी, सत्प्यसत, स्वप्न इव सर्वमागमागमिति । ततोऽल्मत्र प्रति
 च धेन । कुरत्त ममानुग्रह । उच्यतेन व्यय ठेतु । अहमपि युष्माक-
 मनुमया साधयाम्येतन् । निर्विण्णो जन्ममरणान्या । समृप्यति च
 मम गमोहित गुरुप्रभावेण । एव शेषाप्यपि बोधयेत् । तत सममेभि
 सेवेत धर्म । कुर्यादुचितकर्तव्य निराशस एव सवदा । एतत् परम-
 मुनिशामनम् ।

तत्तभाषणाओ । अचाए चेव चाए मिच्छाभावणाओ । तत्त-
फलमित्थ पद्धानं परमत्थाओ । धीरा एतदंशिणो आसन्नभव्या ।

स ते सम्मत्ताइओसहसंपादणेण जीवाविज्जा अचंच-
तिअं अमरणावन्नवीअजोगेणं संभवाओ । सुपुरिसोचिअमेअं ।
5 दुप्पडिआराणि अ अम्मापिईणि । एस धम्मो सयाण । भगवं
इत्थ नाय परिहरमाणे अकुसलाणुवंधि अम्मापिइसोगं ति ॥

एवमपरोक्षताय सव्वहा सुगुरुसमीपे पूइत्ता भगवंते
वीथरागे साह अ तोसिऊण विहवोचिअं किवणाई, सुप्पउ-
त्तावस्सए सुविसुद्धनिमित्ते समहिवासिए विसुद्धमाणो महया
10 पमोएणं सम्म पव्वइज्जा लोअधम्मैहिंतो लोउत्तरधम्मगम-
णेण । एत्ता जिणाणमाणा महाकल्लाण त्ति न विराहिअव्वा
बुद्देणं महणत्थभयाओ सिद्धिकक्षिणा ॥

॥ इति पव्वज्जागहणविहिसुत्तं सम्मत्त ॥ ३ ॥

वनातः । अत्याग एव त्यागो मिथ्याभावनातः । तत्त्वफलमत्र प्रधानं
परमार्थतः । धीरा एतदर्शिन आसन्नभव्याः ।

स तौ सम्यक्त्वाद्यौषधसंपादनेन जीवयेत् आत्यन्तिकममरणाव-
न्ध्यबीजयागेन सम्भवात् । सुपुरुषोचितमेतत् । दुष्प्रतिकारौ च
मातापितरौ । एव धर्मः सतां । भगवानत्र ज्ञातं परिहरन् अकुशलानु-
वन्धिनं मातापितृशोकमिति ।

एवमपरोक्षतापं सर्वथा सुगुरुसमीपे पूजयित्वा भगवतो वीतरा-
गान् साधूंश्च, तोषयित्वा विभवोचितं कृपणादीन्, सुप्रयुक्तावश्यकः
सुविशुद्धनिमित्तः समभिवासितो विशुद्धचमानो महता प्रमोदेन
सम्यक् प्रव्रजेत् लोकधर्मेभ्यो लोकोत्तरधर्मगमनेन । एषा जिनानामाज्ञा
महाकल्याणेति न विराधितव्या बुद्देन महानर्थभयात् सिद्धिकाक्षिणा ॥

इति प्रव्रज्याग्रहणविधिसूत्रं समाप्तम् ।

[पञ्चज्यापरिपालणामुत्त]

स एवमभिपव्यइष समाणे सुविहिभावो किरिया
फलेण जुज्जइ । विसुद्धचरणे महासत्ते न विवज्जनयमेइ ।
अथअभावेऽभिप्पेअसिद्धी उपायपविस्तीओ । नाविपज्जत्थोऽ- 5
णुवाए पयइइ । उपाओ अ उयेअसाहगो निअमेण । तस्स त
त्तच्चाओ अन्नदा आरूपसगाओ निव्वलयमयमेअ ॥

से समलेट्टुक्कणे समसत्तुमित्ते निअत्तग्गहट्टुक्खे
पसमसुद्धसमेण सम्म सिक्कमाइअइ । गुरुकुलयासी गुरुपडिउदे
विणीण भूअत्थइत्तिंसी न इओ दिअ तत्त ति मअइ । सुस्सु 10
साइगुणजुत्ते तत्तामिनिवेसा विहिपरि परममतो त्ति अहि
ज्जइ सुत्त यत्तत्तक्खे आससाविप्पमुक्क आयपट्ठी । स तम
वेइ मअहा । तओ सम्म निउजइ । एअ धीराण सासण ।

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पञ्चज्यापरिपालणामुत्तम् ।

स एवमभिप्रव्रजित सन् सुविधिभावत क्रियाफलेन युज्यते ।
विशुद्धचरणा महासत्त्वा न विपर्ययमेति । एतदभावेऽभिप्रेतसिद्धि-
रपायपट्टे । नाविपर्यन्तोऽनुपाये प्रवर्तते । उपायधोपयसाधको
नियमे । तस्य तत्रयाग अयथाऽतिप्रसङ्गात् निधयमतमेतत् ।

स सांशष्टकाशन समशत्रुमित्रा निवृत्ताप्रहृत् स्व प्रशममुन्म-
समत सम्यक् सितामादत्ते । गुरुकुलयासी गुरुप्रतिपदा विनीता
भूतार्थदर्शी ' तता हित सत्त्व ' इति नयने । शुश्रूषादिगुणयुक्त त
त्राभिनिवेशा विधिपर परममन्त्र इति (१३) अर्थाने सूत्र बद्ध-
म् । आरुणाविप्रमुक्त आयतार्थः । स तदवैति सर्वथा । तत सम्यक्
निवृद्धते । एतदीशाना शासनम् ।

अन्नहा अणिओगो अविहिगहिअमंतनाएण । अनाराहणाए
 न किंच । तदणारंभाओ ध्रुवं इत्थ मग्गदेसणाए दुक्खं
 अवधीरणा अण्णडिच्चत्ती । नेवमद्दीअमद्दीअं अवगमविरहेण ।
 न एसा मग्गगामिणो विराहणा अणत्थमुहा । अत्थहेऊ
 5 तस्सारंभाओ ध्रुव । इत्थ मग्गदेसणाए अणभिनिवेशो पडि-
 वत्तिमेत्त किरिआरंभो । एवं पि अद्दीअं अद्दीअं अवगमलेसजो-
 गओ । अयं सवीओ नियमेण । मग्गगामिणो खु एसा अचायवहु-
 लस्स । निरयाए जहोदिए सुत्तुत्तकारी हयइ पवयणमाइत्त-
 गए पंचसमिए तिगुत्ते । अणत्थपरे एअच्चए अविअत्तस्स
 10 सिसुजणणिचायनाएण । विअत्ते इत्थ केवली एअफलभूए
 सम्ममेअं विआणइ दुविहाए परिआए ॥

तहा आसासपयासदोवं सदीणाथिराइमेअं, असदीणथि-
 रत्तमुज्जमइ जहासत्ति । असंभंते अणूसगे असंसत्तजोगारा-

अन्यथाऽनियोगोऽविधिगृहीतमन्त्रज्ञातेन । अनाराधनायां न
 किञ्चित् । तदनारंभतो ध्रुवं अत्र मार्गदेशनायां दुःखं (१) अवधीरणा (२)
 अप्रतिपत्तिः । (३) नैव मधीतमधीतमवगमविरहेण । नैषा मार्गगामिनः
 विराधनानर्थमुखाऽर्थहेतुः तस्यारम्भात् ध्रुवं । अत्र मार्गदेशनायामन-
 भिनिवेशः प्रतिपत्तिमात्रं कियारम्भः । एवमप्यधीतमधीतमवग-
 मलेशयोगतः । अयं सवीजो नियमेन । मार्गगामिनः खल्वेषा अपाय-
 बहुलस्य । निरपायो यथोदितः सूत्रोक्तकारी भवति प्रवचनमातृसंगतः
 पंचसमितस्त्रिगुतः । अनर्थपर एतत्त्यागोऽव्यक्तस्य शिशुजननीत्याग-
 ज्ञातेन । व्यक्तोऽत्र केवली एतत्फलभूतः सम्यग् एतद्विजानाति द्विवि-
 धिया परिज्ञया ॥

तथाऽऽश्वासप्रकाशद्वीपं स्पन्दनास्थिरादिभेदम् । अस्पन्दनस्थि-

दृष्टं भवति । उत्तमोत्तरजोगसिद्धीय मुञ्चइ पापकम्मुण त्ति ।
 विसुद्धमाने आभव भावकिरिअमाराहेइ । पसमसुद्धमणुद्धवइ
 अपीहिण सजमतयकिरिआण अव्यहिण परीसदोअसग्गेहि
 धीहिअसुकिरियानाएण ॥

से जहानामण केई महायाद्विगहिण अणुअतरेअणे 5
 चिन्ताया सरुवेण निविशणे तत्तओ । सुवेज्जवयणेण सम्म
 तमवगच्छिअ जहाविहाणओ पवन्ने सुकिरिअ । निरुद्ध-
 जद्विच्छाचारे तुच्छपथभोई मुच्चमाने यादिणा निवत्तमाण
 वेअणे समुत्तलमारोग पवट्टमाणतमाये तल्लामनिपुईण
 तप्यहिणधाओ सितापाराजोणे वि याद्विसमारोगविन्ना 10
 णेण इट्ठनिष्कत्तीओ अणाकुलभाअयाए किरिओअओणेण
 अणोहिण अअहिण सुहलेस्माए उड्डइ । विज्ज च याट्ट मअइ ॥

सार्धमुच्यते यथाशक्ति । असञ्जातोऽनुसृतोऽसमक्तयोगाराधनो-
 भवति । उत्तमोत्तरयोगसिद्ध्या मुच्यते पापकर्मणेति । विशुद्धचमान
 (मरु) आभव भावक्रियापाराधयति । प्रशममुच्यपनुभवति अपीष्टित
 समयमत्तप क्रिययाऽव्ययितः पणहपमर्ग योधितमुक्रियापातन ।

तद्यथा ताम कश्चिमहायाधिगृह्णतोऽनुगृह्णते न विज्ञाना-
 न्तरात्वेन विविक्तमन्त्रेण । उपैवयता सत्यम् तमवगम्य यथाविधा-
 न्तन प्रपन्न मुक्रिया । निरुद्धरक्षणपारास्तुष्टपथ्यमोना । यमानो
 द्यापिगानिानमानरदन मनुपल्लव्यागम्य प्ररथेतातद्वाग्मन्त्राभनि-
 र्त्तया न प्रनिश ता शिग रागदियागपि व्याधिग रागायविज्ञानत-
 ति रत्तेगादुलभावनया क्रियतरयागतापदिनाऽवधित शुभमस्यया
 ॥ ५१ ॥ देव च बट्ट मया ॥

- एवं कम्मवाहिगहिण अणुभूअजम्माइवेअणे विज्ञाया
 दुक्खरूपेणं निर्विण्णे तत्तथो । तथो सुगुरुवयणेण अणुट्ठा-
 णाइणा तमवगच्छिअ पुव्वुत्तविहाणओ पवन्ने सुकिरिअ
 पव्वज्ज निरुद्धपमायायारे असारसुद्धभोई मुच्चमाणे कम्म-
- 5 वाहिणा निअत्तमाणिट्ठविओगाइवेअणे समुवलब्ध चरणा-
 रोग्ग पवड्डमाणसुहभावे तल्लाभनिव्वुईण तप्पडिवंधविसेसओ
 परीसहोवसग्गभावे वि तत्तसंवेअणाओ कुसलासयवुड्डीए
 थिरासयत्तेण धम्मीवओगाओ सया थिमिए तेउल्लेसाए
 पवड्डइ । गुरुं च बहु मन्नइ । जहोविअं असगपडिवत्तीए
- 10 निसग्गपवित्तिभावेण । एसा गुरुई विआहिआ भावसारा
 विसेसओ भगवंतवहुमाणेणं । जो पडिमन्नइ से गुरुं ति
 तदाणा । अन्नहा किरिआ अकिरिआ कुलडानारीकिरिआ
 समा गरहिआ तत्तवेईणं अफलजोगओ, विसन्नतत्तीफल
 मित्थ नायं, आवट्टे खु तप्फलं असुहाणुवंधे ॥

एवं कर्मव्याधिगृहीतोऽनुभूतजन्मादिवेदनो विज्ञाता दुःखरूपेण
 निर्विण्णस्तत्त्वतस्ततः सुगुरुवचनेनानुष्ठानादिना तमवगम्य पूर्वोक्त-
 विधानतः प्रपन्नः (सन्) सुक्रियां प्रव्रज्यां निरुद्धप्रमादाचारोऽसा-
 शुद्धभोजी मुच्यमानः कर्मव्याधिना निवर्तमानेष्टवियोगादिवेदनः समु-
 पलभ्य चरणारोग्यं प्रवर्धमानशुभभावः तल्लाभनिवृत्त्या तत्प्रतिबन्ध-
 विशेषात् परीषहोपसर्गभावेऽपि तत्त्वसंवेदनात् कुशलाशयवृद्ध्या स्थि-
 राशयत्वेन धर्मोपयोगात् सदा स्तिमितस्तेजोलेश्यया प्रवर्धते । गुरुं च
 बहु मन्यते यथोचितसङ्गप्रतिपत्त्या निसर्गप्रवृत्तिभावेन । एषा गु-
 व्याख्याता भावसारा विशेषतो भगवद्वहुमानेन । यो मां प्रतिमन्यं
 स गुरुमिति तदाज्ञा । अन्यथा क्रियाऽक्रिया कुलटानारीक्रियासम-
 गर्हिता तत्त्ववेदिनामफलयोगतो विषान्नतृप्तिफलमत्रजातं, आवर्त
 तत्फलमशुभानुबन्धः ।

आयओ गुरुबहुमाणो अत्रकारणत्तेण । अओ परम
 रुसजोगो । त गो सिद्धो अससय । एतेह सुहोदण पण्डित
 यणुअधे भवताहितेगिच्छी । न इओ सुदर पर । उवमा
 त्य न विजई । स एषपणे एवभावे एवपणिणामे अपडि
 टिए वट्टमाणे तेउल्लेसाण दुगालसमासिण्ण पण्डिआएण 5
 मइमइ सव्वदेवतेउल्लेस एवमाह महामुणी । तओ सुके
 दुग्गाभिजाई भवइ । पाय छिगकम्माणुअधे मवइ लोसत्तन ।
 टिसाअगामो अणुमोजनित्ति सया सुहजोगे एस जोगो
 वेआहिण । एस आराहणे नामण्णस्स जहागदिअपइन्ने सओ-
 दासुद्धे सघइ सुद्धग भव सम्म अभवसाहग भोगकिरिआ 10
 उरुआइरुप । तओ ता सपुण्णा पाउणइ अविगल्हेठमा
 रणा अमरिल्लिट्टसुदरआआ अपरोयतापिणो सुदरा अणुप
 वेण । न य अगा सपुण्णा ॥

आयना गुरुबहुमानोऽव्यक्ताण्वन । अत्र परमगुरुसयाग ।
 न सिद्धिरसंयथाऽत्र शुभेभ्य प्रवृत्तदनुसंधा भवत्याधिचि-
 त्सह । न न सुदर पर । उपमाऽत्र न विद्यते । न एवप्रन-
 रभाव एव पणिणामाऽप्रतिपातता वर्धमानस्तेजोऽेत्यया द्वाभ्यामा-
 त्तेना पथापगतिकामनि सर्वेभ्यतेनाऽेत्या, एवमाह महामुनि ।
 न पुनर शुद्ध्यभिनायो भवति । प्रायश्चित्तकर्मावबध क्षप-
 ति लोकसता । प्रतिगतागामो अनुगतोनिवृत्त । मदा शुभ-
 गग एव योगी व्याख्यात । एव आगरक धामज्यस्य यथाहृतीन-
 गितु सर्वोपगागुद सयने शुद्ध भव सम्यग्भरसायक भागक्रिया
 गुरुपाटिच्छप । तत्राना सत्ता प्राप्तिनि अरिहृत्तुभावनोऽप्रति-
 ष्ठसुखस्या अपरायतापिय सुद्धग अनुसंधेन । न चाया सत्ता ।

- तत्तत्तत्खंडेण एतं नाणं ति बुचइ । एतस्मि सुह-
जोगसिद्धी उचिश्चपडिवत्तिपहाणा । इत्थ भावो पवत्तगो ।
पायं विग्घो न विज्जइ निरणुवन्धासुहकम्मभावेण । अक्खि-
त्ताओ इमे जोगा भावाराहणाओ । तथा तथो सम्मं पवत्तइ ।
- 5 निष्पायइ अणाउले । एव किरिआ सुकिरिआ एगंतनिक्कलंका
निक्कलंकत्थसाहिआ । तथा सुहाणुवंधा उत्तरुत्तरजोगनिद्धीए ।
तथो से साहइ परं परत्थं सम्म तक्कुसले सया, तेहिं तेहिं
पगारेहिं साणुवंधं महोदए वोजवीजादिट्ठावणेणं । कत्तिविरि-
आइजुत्ते अवन्नसुहचेट्ठे समतमं सुप्पणिहाणाइहेऊ मोह-
तिमिरदीवे रागामयवेज्जे दोसाणलजलणिही संवेगसिद्धिकरे
- 10 हवइ अचित्तचित्तामणिकल्पे । स एव परपरत्थसाहए तथा-
करुणाइभावओ अणेरोहिं भवेहिं विमुच्चमाणे पावक्कमुणा,
पवडुमाणे अ सुहभावेहिं, अणेगभविआए आराहणाए पाड-

तत्तत्त्वखण्डेनैतज्ज्ञानमित्युच्यते । एतस्मिन् शुभयोगसिद्धिरुचि-
तप्रतिपत्तिप्रधाना । अत्र भावः प्रवर्तकः । प्रायो विघ्नो न विघ्नं
निरनुवन्धाशुभकर्मभावेन । आक्षिप्ता एते योगा भावाराधनातस्तथा
ततः सम्यक् प्रवर्तते । निष्पादयत्यनाकुलः । एवं क्रिया सुक्रिया (भवति)
एकान्तनिष्कलङ्का । एकान्तनिष्कलङ्कार्थसाधिका तथा शुभानुबन्धो-
त्तरोत्तरयोगसिद्ध्या । ततः स साधयति परंपरार्थं सम्यक् तत्कुशलः
सदा तैस्तैः प्रकारैः सानुबन्धं महोदयो बीजबीजादिस्थापनेन । कर्तु-
वीर्यादियुक्तोऽवन्ध्यशुभचेष्टः समन्तभद्रः सुप्रणिधानादिहेतुर्मोहतिमिर-
दीपो रागामयवैद्यो द्वेषानलजलनिधिः संवेगसिद्धिकरो भवति अचिन्त्य-
चित्तामणिकल्पः । स एवं परम्परार्थसाधकस्तथाकरुणादिभावतः, अने-
कैर्भवैर्विमुच्यमानः पापकर्मणा, प्रवर्धमानश्च शुभभावैः । अनेकभविक-

णह सवुत्तम भव चरम अचरमभवहेउ अविगलपरपरत्थ
निमित्त । तत्थ काऊण निरवसेस किच्च विहरयमले
सिज्झइ बुज्झइ मुच्चइ परिनिवाइ सच्चदुक्खाणमत फरेइ॥

इति पच्चज्जापरिपाग्णासुत्त सम्मत्त ॥ ४ ॥

V

5

[पच्चज्जाफउमुत्त]

स एवमभिसिद्धे परमधमे मगलाल्प जम्मज्जा
मरणरहिते पद्दीणासुद्धे अणुरधमत्तिवज्जिए मपत्तनिअसत्थे
अकिरिए सदावसटिए अणतत्ताणे अणतदमणे ॥

से १ सह, न रुये, न गधे न रमे न फासे अरुत्ती 10

याऽऽराधनया प्राप्नोति सर्वोत्तम भव चरममचरम भवेद्वेतुमविकृत्परप-
रार्थनिमित्तम् । तत्र कृत्वा निरवशेष इत्य विधूतरजामल सिध्यति,
बुध्यते, मुच्यते, परिनिर्वात, सर्वदुग्धानामतकरोति ।

इति प्रप्रज्यापरिपाउनामूत्र सनापम ॥

५

अथ प्रप्रज्याफउमूत्रम् ।

स एवार्थमिदं पद्ममत्तं भद्राल्लयो जन्मजगमरणरहितं
पद्दीणासुभाऽनुबोधगणिगर्विनं मग्धापनिनस्वरूपोऽविय स्वभाव-
सरिधोऽनन्तरानोऽनन्तर्दीप्तः ।

स १ अन्ध १ रूप, न गध, १ रत्त, न रपण । अन्धप-

सत्ता, अणित्थंयसंठाणा, अणंतविरिआ, कयकिच्चा, सच्चा-
वाहविवज्जिआ, सच्चहा निरवेक्खा, धिमिआ, पसंता ।

असंजोगिअ एसाणंदे अओ चेव परे मअ ॥ अवेक्खा
अणाणंदे, संजोगो विओगकारणं, अफलं फलमेआओ, विणि-
5 वायपर खु तं । बहुमयं मोहाओ अबुहाणं, जमित्तो विव-
ज्जओ, तओ अणत्था अपज्जवसिआ, एस भावरिऊ परेअओ
बुत्ते उ भगवया । नागासेण जोगो एअस्स, से सस्वसंठिण,
नागासमन्नत्थ, न सत्ता सदंतरमुवेइ । अचित्तमेअं कैवल्लिगम्यं
तत्तं । निच्छयमयमेअं ॥

10 विजोगवं च जोगो त्ति न एस जोगो भिन्नं लक्खण-
मेअस्स । न इत्थावेक्खा । सहावो खु एसो अणंतमुहसहा-
वकण्णो । उपमा इत्थ न विज्जइ । तच्चावेऽणुभवो परं त-

णी सत्ता, अनित्थंस्थसंस्थाना, अनन्तवीर्या, कृतकृत्या, सर्वावाया-
विवर्जिता, सर्वथा निरपेक्षा, स्तिमिता, प्रशान्ता ।

असांयोगिक एष आनन्दः अत एव परो मतः । अपेक्षानाऽनन्दः,
संयोगो वियोगकारणम्, अफलं फलमेतत्मान्, विनिपातपरमेव तत्,
बहुमतं मोहादबुधानां, यदतो विपर्यय, ततोऽनर्था अपर्यवसिताः, एष
भावरिपुः परोऽत एवोक्तो भगवता । नाकाशेन योग एतस्य । स
स्वरूपसंस्थितः । नाकाशमन्यत्र । न सत्ता सदन्तरमुपैति । अचि-
न्त्यमेतत्केवल्लिगम्यं तत्त्वम् । निश्चयमतमेतत् ।

वियोगवांश्च योग इति नैष योगो भिन्नलक्षणमेतस्य । नात्रा-
पेक्षा । स्वभाव एवैषोऽनन्तमुखस्वभावकल्पः । उपमाऽत्र विद्यते ।

स्सेव । आणा एमा जिगाण सत्तुनूण अवितहा एगतओ ।
न चितहत्ते निमित्त । न चानिमित्त कज्जं ति ॥

निदसणमेत्तं तु त्वर । सत्तुत्तुक्कण सत्ताहि
विगमे सत्त्वत्तमजोणेण सत्तिच्छासपत्तीए जारिसमेअ इत्ता
ऽणत्तगुण त तु भायसत्तुत्तयादितो । रागादओ भायमत्तु, 5
कम्मोदया घाणिणो परमत्तुत्तओ उ धट्ठा अनिच्छेत्तु
इच्छा । एव सुत्तममेअ न तत्तओ इयरेण गम्मइ न्हत्तुहव
अज्जणा आरोगसाद य रोगिण त्ति विभासा ॥

अचित्तमेअ सत्त्वेण । सादथपज्जनवसिअ एगसिद्धाये
फक्खाए पयादओ अणाई । ते वि भगवतो एव । तद्वाभव 10
चाइभावथा । विचित्तमेअ तदाफलमेएण । ताविचित्ते सह
फारिमेओ तदधक्कओ तओ त्ति, अणेगतवाओ तत्तवाभा ।
न मत्तु एव । इहरहेगता, मिच्छत्तमेसो न इत्ता पयत्था
। अणारिदयमेअ ।

तद्वावऽनुगए पर तत्त्वैर । आनेषा णिनाना सर्वज्ञानामग्निधैकात्तन ।
त विनयए निमित्त न तानिमित्त कार्यमिति ।

निदर्शनमात्र तु नररम । सर्वशुद्धये सर्वयाधिप्रियमे सर्वार्थ
सयोगेन सर्वच्छासप्राप्या यादृशमतन, अताऽनन्तगुणमेव तत् भाव
शुभयाग्नि । रागादया भावशत्रव कम्मोदयाध्यायय, परमत्तुत्त-
यन्यथा, अनिच्छेत्तु इच्छा । एव सुत्तममेतन् न तत्तत् इतरण
गम्यत, यत्तिशुभमवायतिना, आरोग्यशुभमिव गणिगति विभाषा ।
अचिन्त्यमेतत्सत्त्वेण । सावपर्यवसितनक्किदापक्षया, प्रगाहताऽनादि।
तऽपि भगवत एवम् । तथाऽभयनादिभावन विचित्रमतत् तथाऽ-
भेदा । ताविचित्ते सहफारिमेद्, तदपगमत्त इति अक्कात्तयाद
स्तत्त्वसाद । न मत्तु एवम् । इतरर्थकात् मिथ्यात्वेण, ताता
व्यरथा अगाहमेतन् ।

संसारिणो उ सिद्धत्वं नावद्वत्स मुक्ती सद्व्यरहिता ।
 अणाइमं वंधो प्रवाहेण अईअकालतुल्लो । अवद्वबंधणे वामुक्ती
 पुणोवधपसंगओ । अवित्सेसा अ वद्वमुक्काणं । अणाजोगो
 वि विओगो कंचणोवलनाएणां न दिदिक्खा अकरणत्स ।
 5 न य दिट्ठस्मि एसा । न सहजाए निवित्ती । न विवित्तीए
 आयट्ठारणं ॥

न य अवद्वहा तस्सेसा, न भवत्तुल्ला नाएणं, न केवल-
 जीवरूपमेअं, न भाविजोगावेदखाए तुल्लत्तं, तथा केवलत्तेण
 सयावित्सेसओ, तहासहावकल्पणमप्रमाणमेव । इत्थेव दोसो
 10 परिकल्पिआए । परिणाममेआ वंधाइमेओ त्ति साहू । सव्व-
 नयविसुद्धीए निरुपचरिओभयभावेणं । न अप्पभूअं कम्मं ।
 न परकल्पिअमेअ । न एव भवादिमेओ । न भवाभावो उ
 सिद्धो । न तदुच्छेदेणुप्पाओ । न एव समंजसत्तं । नाणाइ-

संसारिण एव सिद्धत्वं नावद्वत्य मुक्तिः शब्दार्थरहिता । अना-
 दिमान् बन्धः प्रवाहेणातीतकालतुल्यः । अवद्वबन्धने वाऽमुक्तिः
 पुनर्वन्धप्रसङ्गतः । अविशेषश्च वद्वमुक्तयोः । अनादियोगेऽपि वियोगः
 कांचनोपलब्धतेन । न दिदृक्षाऽकरणस्य । न चादृष्टे एषा । न
 सहजाया निवृत्तिः, न निवृत्तौ आत्मस्थानम् ।

न चान्यथा तस्यैषा, न मन्यत्वतुल्या न्यायेन, न केवलजीव-
 रूपमेतत्, न भावियोगापेक्षया तुल्यत्वम् । तदा केवलत्वेन सदाऽ-
 विशेषतः । तथा स्वभावकल्पनमप्रमाणमेव एष एव दोषः परिकल्पि-
 तायां परिमाणभेदाद्वन्धादिभेद इति साधु । सर्वनयविशुद्ध्या निरुप-
 चरितोभयभावेन । नात्मभूतं कर्म । न परिकल्पितमेतत् । नैवं
 भवादिभेदः । न भवाभाव एव सिद्धिः ।

न तदुच्छेदेऽनुत्पादः नैवं समञ्जसत्वं । नानादिवान् भवः । न

मतो भवो । न हेतुफलभावो । तस्स तद्वासहायकपणम-
जुत्त निराहारमयकथो निओगेण । तस्सेव तद्भावे जुत्त-
मेव सुदुममदृश्यमेव विचित्तिअव्य महापन्नाए त्ति ॥

अपज्जसिअमेव सिद्धसौख्य । इत्तो चेवुत्तम इम ।
सत्तद्वा अणुस्सुगत्तेऽणतभावाओ । लोगतसिद्धिवासिणो 5
एए । जत्थ य एगो तत्थ निअमो अणता । अकम्मणो गर्ह
पुव्वपओगेण अलाउप्पभिइनायओ । निअमो अओ चेव अफु
समाणगर्हण गमण । उक्करिसविसेसओ इअ । अव्वुच्छेओ
भव्याण अणतभावेण ॥

एअमणताणतय समया इत्थ नाय । भत्त जोगया 10
मेत्तमेव केसिचि पडिमाजोग्गदारुनिदसणेण । व्यवहारमय
मेव । एसो वि तत्तग पविस्सिविसोदणेण अणेगतसिद्धीओ

न हेतुफलभाव । तस्य तथा स्वभावरूपनमयुक्त निराधारोऽवय
कृतो नियोगेन । तस्यैव तथाभावे युक्तमेतत् सूक्ष्ममर्थपदमेतत् वि-
चित्तितय महाप्रज्ञयेति ।

अपर्यवसितमेव सिद्धसौख्य । अत एवोत्तममिद । सर्वथाऽनु-
त्सुकत्वे (सति) अनन्तभावात् । लोकान्तसिद्धिवासिन एते । यत्र
चैकस्त्र नियमादनन्ता । अकर्मणो गति पूर्वप्रयोगेणालानुप्रमृति-
जातत नियमोऽत एवास्पृशद्गया गमन । उत्पविशेषत इय ।
अयवच्छेदा भयानामनन्तभावन ॥

एतदनन्तानन्तक समया अत्र जात । भयव याग्यतामात्रमेव
केपाचिन् प्रतिमायाग्यगारुनिदशनेन । व्यवहारमतमेतत् । एषोऽपि

निच्छयगभावेण । परिसुद्धो ऽ केवल । एसा आणा इह
भगवतो समतभद्रा त्रिकोटिपरिसुद्धीम् अपुणवधगाइगम्मा ॥

एअप्पिअत्त खलु इत्थं लिङ्गं, ओचित्तपचित्तिविन्नेअ
संवेगसाहग निअमा । न एसा अन्नेप्ति देआ । लिङ्गविवज्ज-
याओ तप्परिज्ञा । तयणुग्गहट्टयाण आमकुभोदगनासनाएण, 5
एसा करुणं ति वुच्चइ । एगंतपरिसुद्धा अविराहणाफला
तिलोगनाहवहुमाणेण निस्सेअससाहिगं ति ॥

इति पव्वज्जाफलसुत्तं सम्मत्तं ॥ ५ ॥

तत्त्वाङ्गं प्रवृत्तिविशोधनेनानेकान्तसिद्धितो परिशुद्धस्तु केवलं । एषाऽऽज्ञा
इह भगवतः समन्तभद्रा त्रिकोटिपरिशुद्धयाऽपुनर्वन्धकादिगम्या ।

एतत्प्रियत्वं खलु अत्र लिङ्गं, औचित्यप्रवृत्तिविज्ञेयं संवेगसाधकं
नियमात् । नैषाऽन्येभ्यो देया लिङ्गविपर्ययात्तत्परिज्ञा । तदनुग्रहार्थ-
मामकुम्भोदकन्यासज्ञातेन, एषा करुणेत्युच्यते । एकान्तपरिशुद्धाऽवि-
राधनाफला त्रिलोकनाथवहुमानेन निःश्रेयससाधिका ।

इति प्रवज्याफलसूत्रम् ।

Notes

I

[Numbers in black indicate the page and line in the text]

1-2 नमो अरिहताण It is customary that salutations should be paid to the favourite deity in the beginning of a work Jains do not worship individuals but the benevolent perfect souls who deserve it by their merits There is no particular god or goddess who can be our saviour So the author bows down to अरिहत्स and all Jains do it every day in the recitation of the famous formula

नमो अरिहताण । नमो सिद्धाण । नमो आयरियाण । नमो उव
ज्जायाण । नमो लोए सब्बसाहण ।

अरिहताणो is explained as अरिहेभ्य in the following words by Haribhadrasuri

न रोहति न भवाङ्कुरोदयमासादयति कर्मधीजामावादिति अरह
तेभ्य । This is a clear explanation no doubt But the most commonly used epithet for the तीर्थंकर is अरिहत् which is interpreted as अरीन् कर्म शत्रून् हन्तीति अरिहत् । In Sanskrit अहत् is used It means — असोनाशयमहाप्रातिहायलक्षणं पूजामर्हति इति अर्हन् । हेमचन्द्राचार्य however gives अरिहत्-अरहत and अरहत as the Prakrit equivalents of अहन् अरहत् may be explained as नास्ति रहो यस्य सोऽरहत् । In the nine dignitaries which constitute the essence of Jainism, first place is assigned to अरिहत्स as they are our immediate benefactors They are human beings with perfect know

2- पउमाइनिदंसणा-पद्मादिनिदर्शन :-Comparable with lotuses in purity. हरिभद्र explain as “ पद्मादीनि पद्मोत्पत्तिजलस्थिति-भावेऽपि तदस्पर्शनेन कामभोगापेक्षयैवमेव भावः । आदिशब्दाच्छरत्सलिलादिग्रहः । Poets usually compare the saints who are pure and free from attachment like the lotus. The lotus though born in mud and water stands above them and does not get soiled. The saint also though born in the world full of pleasures is not affected by them

2- केवलिपण्णत्तो धम्मो-That religion is true which is preached by the omniscient sages. There is no orthodoxy in it. The author does not ask us to go by names only i. e. to accept the principles of religion because they are taught by lord महावीर but because महावीर was a केवली.

Thus the shelter of the four dignitaries has to be sought first. The most common form of it used both in श्वेतावरस and दिगंबरस is as under.—

चत्तारि सरणं पवज्जामि । अरिहंते सरणं पवज्जामि ।
सिद्धे सरणं पवज्जामि । साहू सरणं पवज्जामि ।
केवलिपन्नत्तं धम्मं सरणं पवज्जामि ।

Both monks and laymen recite this everyday and derive great peace of mind. Human beings do require shelter and that can be had not from gods or individuals but from the virtues

of those individuals as also from the principles of true religion. In Buddhism shelter is sought of बुद्ध-धर्म and छप. In it सिद्धs are not mentioned as Buddha was never clear in his opinion for the state after death. Formation of the छप was quite a new thing found in Buddhism and Jainism only. Even बरिहत्स bow down to the छप by saying जमो द्विपस्य before they deliver the religious sermon.

This four-fold shelter produces सम्मत्त्य which is the root of the tree of liberation or refers to the three important principles of divinity, teacher ship and religion for सम्मत्त्य is defined as बुद्धेश्वरधर्मस्य.

The next paragraph shows the fondness for details and the soundness of the argument found in Jain books. Vows of the Jains are so carefully worded that equivocation or misinterpretation is not possible.

मातृपुत्रिपुत्र वा धनकमानयेन पशुवताम् । शोदत-शान्तत
ममपिण्ड-मनविनादिनामिदं सप्तसाधनेषु पुण्यकर्मिषु अग्रमसाधनेषु
समादिषु । One should be very careful in his activities of mind, body and speech towards these holy persons, places and objects. The धर्मपूरे are our benevolent friends and preceptors. In their presence one should censure sin and swear to avoid all evil deeds.

1-2 क्षिप्र-क्षिप्र- is a popular phrase current among the Jains for the confession of sins and

consequent repentance. One promises thereby to correct his behaviour in future. It can be used before a teacher or even the householder by way of sincere apology. Commentators have failed to give its exact meaning and offered various explanations by different interpretations. Again its use is so current that the original and literal meaning is perhaps lost sight of. हरिभद्रसूरि explains it ingeniously as under.—

व्याख्या—अस्य अर्थविशेषत्वात्प्राकृताक्षरैरेव न्याय्या, निर्युक्तिकार-
वचनप्रामाण्यात्। आह च निर्युक्तिकारः—

मि ति भिन्मद्वत्ते च्छ त्तिय दोसाण छायेणे होइ ।
मि ति य मेराइ ठिओ दु ति दुगुंछामि अप्पाणं ॥
क ति कड मे पाव ड ति य डेवेमि तं उवसमेणं ।
एसो मिच्छादुक्कडपयक्खरत्थो समासेण ॥

The preceding verses are:—

सजमजोए अच्युद्धियस्य जं किंचि वित्तहमाचरियं ।
मिच्छा एयति वियाणिऊण मिच्छति कायव्वं ॥
ज दुक्कटति मिच्छा त भुजो कारण अपूरंतो ।
तिविहेण पडिक्कतो तस्स खलु दुक्कड मिच्छा ॥
ज दुक्कड ति मिच्छा त चेव निसेवए पुणा पाव ।
पच्चक्खमुसावाई मायानियडीपसगो य ॥

The long and symbolic interpretation given above cannot be in the mind of a man who uses the phrase. The principal words in his mind are मिथ्या and दुक्कट. The difficulty lies in solving मिच्छामि.

If it be taken as the verb it means मा इच्छामि as well as मिष्यामि (denominative form of मिष्या) If we separate मि-ञ and मि the meaning will be मिष्या मे The second does not appear plausible We can not falsify sins मिष्या मे दुष्कृतं is a pious wish and honest confession That is the sense uppermost in the mind of those who use it to-day But looking to the context in our text मा इच्छामि दुष्टतम्-as opposed to इच्छामि सुकृतम् later on is quite appropriate

4-8 पञ्चसिद्धते-भक्तियुक्तो, निरङ्कारपारगे-निरतिचार आज्ञा पालक सुखसाधनयोगे-मोक्षसाधनयोगान् धैर्याश्रयादीन् सागसाधन योगे-गुणरधानकराभ्युपगमादि ।

5-7 अगमिने भारभो-परमार्थत द्वितादितानामनमिष । The author uses both मुह्य and मुह्य for मुह्य मुह्य seems to have been used against मुह्य

The great power of the चउग्रजगन्मा-दुर्गङ्गरिदा and मुह्ययेरा is shown in this paragraph

6-2 वृद्धवद्वे विज विवे etc Poison cannot be destroyed by the snakecharmers but its effect can be neutralised by some occult practice It can also be sucked up in a ringlike article of medicine It can be tied down in a circular piece of string or not allowed to spread at all in the body So the man who is stung has to bear the pain of the bite only Its dreadful consequences

are averted. In the same way, having contracted evil कर्म one has to suffer a little only if he avoids further terrible fruition by the four-fold shelter etc. Another reading is कयववे विय विसे अप्पफले विया । The sense is the same. Only कटक is not mentioned. Haribhadra says पाटकवद्धमिव विष मन्त्रसामर्थ्येन उत्पन्नं स्यात् ।

6-4 आसगलिजन्ति-आसकलीक्रियन्ते आक्षिप्यन्ते इत्यर्थः। भावोपचयेन परिपोष्यन्ते । निम्नविजन्ति-परिसमाप्तिं नीयन्ते ।

6-6 सुप्पउत्ते विअ महागए सुहफले मिआ-सुप्रयुक्त इव महाऽगदं सुमफलं स्यात् । Good medicine if carefully administered is bound to yield good result. Similarly good deeds done with a good motive are bound to give good fruits

6-7 अण्डियन्वमेअं-अनिदानमित्यर्थः। निदान is strictly prohibited in Jainism. Nothing should be done with a view to get some worldly reward.

नमो नमिअनमिआण etc. This is सूत्रसमाप्तिसंगल.

II

Having sought the fourfold shelter and having repented for sins committed one should think of the nature of vows

धम्मगुणा वयाद । Vows are the merits of religion They should not be violated They should be accepted and followed with great sincerity

अच्यन्तभावसार means महता प्रणिधानवलेन न शमसिद्ध्या प्रपत्त्या ।

The vows should be taken after great consideration with becoming purity of mind and not rashly

7-9 धूतगपरिग्रहविरमणमिच्छाद स्थूलपरिग्रहविरमणमित्यादि-आदि शब्दात् उत्तणुणपरिग्रह । आदौ उपन्यासश्चैवा भावत इत्यमेव प्राप्तेरिति ।
उक्तं च — सम्मत्तमि उ लद्धे पत्तियपुहुत्तेण सावओ होज्जा ।

गरणीयसमत्तयाण सागरसरुतरा होति ॥

एव अप्पडिवटिए सम्मत्ते देवमणुयज्जम्मेसु ।

अण्णतरसेडिवज्ज एगमयेण च सत्त्वाद् ॥

सयाणागाहगे-सदा आत्तप्रादक ।

उदागसहकारित्ता अधम्ममित्ताण चित्तिज-One should consider the terrible consequences of the company of irreligious friends

8-4 परिहरिज्जा etc The proper order of words will be — वणाण कहणापरे (से) लोमविहद्धे (कद्धे) सम्म परिहरिज्जा । Being kind towards people he should not act against them

8-5 संकित्तो नु एसा—That censure of religion is a distress to the mind

8-10 अधोविवाणुद्धए etc. Just as a blind man resorts to his guide, a patient to his physician, the poor to the rich and the frightened lonely man to a great leader, a man should resort to the friend in the form of religion in proper manner.

यम्ममिन्न may mean (1) Religious friend (2) Friend in the form of religion or (3) Vows which serve the purpose of religious friends.

Having accepted the minor vows a layman should accordingly purify his mind body and speech in the performance of his duties.

9-5 आयइविराहं समारमं—परलोकपीडाकर समारम अज्ञारकर्मादिरूपं । His occupation and undertakings should not be such as would come in the way of his happiness in the next birth.

9-8 एवं न हिंसिजा भूआणि—etc. are the five commandments for the practice of the five vows Monks have to practise them in entirety Laymen cannot do it Some concessions based on practical consideration are allowed to them. So their vows are called स्थूल—gross or minor. They cannot very strictly and thoroughly practise them. They cannot avoid all हिंसा, for in practical life and daily meals onesensed beings are killed. Therefore he fixes a limit and abstains from injury to

असंख्यजीवसः । ६ moving visible living beings only The observance of these vows is partial in the case of laymen

The next paragraph is very fine and whole some advice is given to a householder in it His charity-enjoyment-circle of friends, relatives servants and savings should be in proportion to his profits

उप च मोहिहं —

पादमायाप्रिधिं कुर्वीत पादं दित्ताय वर्धयत् ।

धर्मोपयोग्यो पाद पादं भर्तृम्यसोपये ॥

तथा धनैरप्युपयत —

आयादय निमुप्रीति धर्मे यद्वापिकं तत ।

सोपेन सोप कुर्वीत यत्नतस्तुष्टयेहिष्ठम् ॥

9-13 एव तु सत्पुरुषे वि धम्मो समत वपकारणम् ।

A layman in his enthusiasm to serve the corolligionists and guard all living beings, should not forget his duties to the relatives While looking to other beings they should not be neglected Nonviolence should be practised completely and compassion should be shown to all living beings alike without attachment

10-1 एव ज्ञातं पुन पुन is the oft-quoted phrase Juna believe in the plurality of souls Each soul is independent Each feels pleasure and pain.

हरिमद्रसूरि explains.—“ सर्वं जीवा, पृथग् पृथग् वर्तन्ते स्व-
लक्षणमेदेन, किंतु समत्वं बन्धकारणं लोभरूपत्वात्, उक्तं च.—

ससारास्युनिघौ स्वस्वकर्माभिपरिवृष्टिताः ।

संयुज्यन्ते वियुज्यन्ते तत्र क कस्य बान्धव' ॥

तथा—

अत्यायतेऽस्मिन् ससारे भूयो जन्मनि जन्मनि ।

सत्त्वो नैवास्त्यसौ कश्चिद्यो न बन्धुरनेकधा ॥

सर्वथा परिभावनामात्रमेतत्—स्वजनो न स्वजन इति ।

Attachment is the cause of the bondage of
कर्मs. In the दशवैकालिक सूत्र, it is said ' मुच्छा परिग्रहो वुत्तो,
Attachment for the possession and not mere po-
ssession is called possession.

सङ्गसमन्नागए—स्मृतिसमन्वागत.—Carefully conscious of
the following line of thinking.

10-5 बुद्धी ममेअस्स—वृद्धि. मम एतस्य धर्मस्थानस्य ।

10-6 असार अविद्दिग्गहणेण—H. adds 'वपाकदाहणत्वात् and
quotes the following verse:—

पापेनैवार्थरागाद्य' फलमाप्नोति यत्कच्चित् ।

बडिपामिषवत्तत्तु विना नाशं न जीर्यति ॥

10-9 भावमङ्गलमेय तन्निष्फक्तीए—एतद्विधिना वर्तनं अविकृतसमा-
चारनिष्पत्ते' भावमङ्गलमस्ति ।

धम्मजागरिभाए—'भावनिद्राविरहेण धर्मजागरया तत्वालोचनरूपया ।

जिणाणमणुभावओ—जिनानामनुग्रहात् ।

अववायकारी—अवपातकारी स्यात्—आज्ञाकारीति भाव' ॥

III

In this section are discussed the duties of a layman towards the members of his family when he desires to become a monk. He ought to have performed the duties of a householder. He should not at once shirk off the responsibilities of family life. If the members of the family are enlightened enough to encourage him in his pious proposal, there is no difficulty. But if they do not willingly allow him, he should try to persuade them by referring to the transitory nature of the world and get permission. If the permission is not granted even after making efforts the candidate for *दीक्षा* should leave them without offending. His intention should be pious—to cure them of the disease of delusion.

12-3 *अक्षोदिभयाना-सम्यक्परिवर्त-प्रविशन्-अमय-अपरोपतापी विमुक्त- and विमुक्त्वानामय- as shown in the last section above*

अपरोपताप-Without injuring the feelings of the relatives

12-5 *न सति हिम-It is truly said that no good comes out of an undertaking which has got a sinful beginning. Parents should not be displeased*

12-7 *समुत्पद्यन् चरति-Good deeds done in company yield the fruit in company. Brotherhood is a pious thing. If the parents encourage it-they share*

its good results to a certain extent. Thus the candidate should argue.

12-9 एगुरुत्तनिवासिउणत्तुमेअ-हरिमत्तसूरि explains—

वासवृक्षं समागत्य विगच्छेति यथाण्डजा. ।

नियतं विप्रयोगांतस्तथा भूतसमागमः ॥

The company of relatives here is just like the company of birds living in one tree. If all are meritorious—their state in future will be happy and they will possibly remain together. Otherwise there will be a long separation. One who practises monkhood may be emancipated and others may remain behind. Thus a long separation will take place. So the parents should permit the son.

12-14 संवरद्वड्भट्टि etc. संवरस्थगितच्छिद्रं, छिद्राणि प्राणातिपातऽविरमणादीनि तथा ज्ञानकर्णधारमसीक्ष्यं तदुपयोगतः, तपःपवनवदनं अनशनाद्यालोचनतया ।

13-1 खणे-मनुष्यमवस्थी क्षणः दुर्लभः सर्वकार्योपमातीतश्च ।

Human existence is above comparison and difficult to obtain on account of its being the means of religion which brings मोक्ष ।

The next two sentences describe the nature of सिद्धि and संसार ।

संसारः सर्वोपद्रवालयं-यदाह—

जरामरणदौर्गल्य-व्याधयस्तावदासतां ।

मन्ये जन्मापि वीरस्य भूयोभूयद्वपाक्रम् ।

अनवस्थितस्वभाव ससार, अत्र सलु सुख्यप्यमुखी पर्यायत,
सदप्यसत् स्वप्न इव सर्वमास्याभावेन ।

आलमाल—Showy—false

समिञ्जस—समृद्धयति च मम खमीहितं ससारव्यवच्छेदनं गुह्यप्रभा
वेन । एव शेषाप्यपि भार्यादीनि बोधयत् औचित्योपपादेन ।

14-2 तदुपकरण आभोवायमुद्ध—तदुपकरणमायोपायमुद्ध—The
candidate for दीक्षा should make all necessary
arrangements for the maintenance of the family

That is his duty—gratefulness and real com-
passion

14-4 अग्रहा etc अन्यथा एवमपि तदनुज्ञाभावे अनुपप एव
भावत उपपायुक्त स्यादित्यर्थः ।

उक्तं च—

निमास एव भावेन माययास्तु भवेत् क्वचित् ।

परस्वपरयोयत्र साजुष्यं हितोदयम् ॥

If the parents do not permit even after per-
suasion the candidate should lead the household
life and keep possessions for some time without
any attachment for them

14-7 अज्ञानिगन्तोसहरपचान्नाएण—Following the
example of a man who left the sick person in an im-
proper place to bring the medicine Parents are like
the ill man who has fallen in a place where no
medical aid is available To bring the medicine
of सम्यग्दर्श to cure their disease of मोह and अज्ञान—
the man should accept दीक्षा and enlighten the

parents thereafter. The illustration is very well explained in the next stanza.

संभवओसहे is a peculiar compound. It means—'the disease whose medicine is possible.'

ओसहमावे अ नसओ—With medicine they may or may not live.

कालसहाणि अ एभाणि—and they can live for some years yet.

14-14 एस चाए अचाए etc. एष त्यागोऽत्याग मंयोगफलत्वात् , अत्याग एव त्यागो वियोगफलत्वात् । End justifies the means. Mere abandonment is no abandonment if it is done with a view to reunite.

15-5 एव सुकपक्खिए etc. here the application of the illustration is given.

शुक्लपाक्षिको महापुरुषः परितससार इत्यर्थः । यथोक्त—

जस्स भवद्दो पोग्गलपरियट्ठो सेसओ अ संसारो ।

सो सुकपक्खिओ जल्लु अहिणे पुण कण्हपकरवीओ ॥

He is a pious man who is always nearing liberation and whose period of wanderings is less than half पुद्गलपरिवर्त ।

15-8 तस्स सपाढणे विभासा—तस्य सम्यक्त्वाद्योपधस्य सपादने विभासा—कदाचिदेतत्संपादयितुं शक्यते कदाचित् न इत्येवरूपा । तथा जीवनसमवात्, निश्चयतस्तु न, यथोक्त—

आयुपि बहूपसंगे वाताहतसल्लियुद्धुदानित्ये ।

उच्छ्वस्य निश्चसीति अ सुप्तो वा यद्विबुध्यते तच्चित्र ।

16-3 से वे सम्मत्ताईओसहसपादणेन etc स सुखलपाक्षिक पुरुष
 तौ मातापितरौ समववायोपधसपादनेन जीवयेत् आत्यन्तिक कथमियाह-
 अमरण मरणावप्यधीजयोगेन-अममरणावप्यकारणसम्यक्त्वादियोगेनेत्यय ।
 अमरण-अममरण means मोक्ष सम्यक्त्व is the अवप्यधीज or
 मोक्ष i.e Right belief is the most successful cause
 of liberation

एष धम्मो सदाण-This is the duty of good people
 सदाण is an irregular form

16-6 अणव इत्य णव etc मणवान्न हान महावीर पर परिहरन्
 गमाभिप्रहप्रतिपरया अकुदत्तापुषिणं तथा कर्मपरिणत्या मातापितृशोक
 प्रमज्ज्यप्रहणोद्भवमियुत च-

अह सत्तमम्मि माणे गमत्थो चेवमिमाह गिण्ढे ।

णदं वानो होदं धम्मपियरे जियंतम्मि ॥

The incident in the life of lord महावीर is the
 illustration for reverence and devotion to parents
 He removed the anxiety of parents regarding his
 safety in the womb when he found that the mother
 had become suspicious of his life owing to his
 lying still

महावीर with a view not to trouble his mother
 by his movements in the womb became steady
 for some time but the mother thinking that
 the foetus was lost, began to weep and lament
 At this महावीर determined not to quit his hold life
 before the death of his parents

इत्यहसाएन धम्मसिद्धि-The obligation of parents
 can never be returned. They must be pleased

by a dutiful son. Lord महावीर judged their great affection from that small incident and resolved not to accept asceticism in their life time.

The last paragraph shows the proper manner of accepting initiation into monkhood.

16-7 अपरोवताव-etc. without in the least injuring the feelings of any one, in the presence of a good preceptor having worshipped the तीर्थंकर both materially and mentally—having satisfied the needy by charity according to his means, in proper dress, at the auspicious moment, purified by गुरु-मन्त्र and with great joy the candidate should pass on from the household life to the religious path.

किष्णार्डे-कृपणादीन्-दुःखितसत्त्वानित्यर्थः ।

सुप्पउत्तावस्सए सुप्रयुक्तावश्यकं समुचितेन नेपथ्यारिना ।

समहिवासिए-समभिवासितो गुरुणा गुरुमन्त्रेण ।

Thus we can clearly see that the responsibilities to be disposed of by a candidate for दीक्षा were very great. He had to discharge his duties towards his parents and the other members of his family. He must make all arrangements for their maintenance in future. If they are high-souled and if they willingly allow him—that is very desirable. If not—the candidate should try his utmost to persuade them and should lead a pious life without attachment in their company for some time

if necessary. Thereby he should convince them of his sincerity and capacity to bear the troubles in the life of a monk. These strict rules for entering the order of monkhood in Jainism have kept its standard very high. Its present glory and purity are due to that strictness.

IV

Having accepted asceticism in the proper manner as shown in the last section, the monk should practise it well. Its thorough practice is the sure means of salvation. It is the only right course. All other ways fail to bring liberation.

17-4 न विवर्तयते-etc न विवर्तयतेति विप्रवृत्तयाम् । विषयभाषो अभिप्रेतसिद्धिः सामान्येन एव उपायप्रवृत्ते । The knowledge etc of that pious monk do not get perverted and hence he does not swerve from the right path. That absence of perversion or sticking to the proper course brings the desired object.

नान्विप्रवृत्तः परवृत्त-One who is not perverted is not on the improper path.

17-6 उपायो निश्चयेन The proper course must necessarily lead to the destination. Means must achieve the end. The desired object must be achieved by employing proper means for it. That is the rule of nature. According to the law of cause and effect the proper effect must have the

proper cause and vice versa. Here, the desired object—viz मोक्षप्राप्ति and the means to achieve it—viz प्रव्रज्यापालन are the effect and the cause. तस्सतत्तच्चाथो etc.—If it can be achieved by any other means—why not by the third or the fourth? It will then incur the fault of अतिप्रसङ्ग or unwarranted consequence. That is निश्चयमत.

Haribhadra explains the whole argument as:—
उपायश्चोपेयसाधको नियमेन कारणं कार्याव्यभिचारीत्यर्थं, एतज्जननस्वभावस्य तत्कारणत्वाद्योगादतिप्रसङ्गात् । एतदेवाह—तत्स्वतत्त्वत्याग एवोपायः अन्यथा स्वमुपेयमसाध्यत कुत, इहातिप्रसङ्गात्, तदसाधकत्वाविशेषेणानुपायस्याप्युपायकत्वप्रसङ्गात्, न चैवं व्यवहारोच्छेद आशङ्कनीय इत्यर्थः, निश्चयमतमेतदिति सूक्ष्मबुद्धिगम्यम् ।

Cause must produce the effect. If it does not and anything else does—there will be अतिप्रसङ्ग. If cotton threads with necessary accompaniments cannot produce cloth and if it can be produced by earth why can water or wood not produce it? Thus there will be no end to the number of things which can produce cloth.

The next paragraph points out the proper course of conduct for him. He should be free from all attachment—study well, serve the preceptor, stay with him and exert for liberation

17-8 निमत्तगहदुकरवे—निवृत्ताग्रहदुख.—He should be free from the pain of obstinacy and hence become

पञ्चमसुहस्रमे-1 e he should secure the peace of mind
 17-10 न इओ हिअ तत्तं वि मज्झ-गुरुकुलवासात् न अन्यत्
 हितम् । उक्त च-

णाणस्स होइ भागो धिरयरओ दसणे चरित्ते अ ।

धणा आववहाए गुरुगुरुवार्म ण सुचन्ति ॥

Staying with the preceptor is very beneficial
 The monk gets knowledge thereby and becomes
 firm in faith as well as in practice The blessed do
 not leave it for the whole life

गुरुमुमाद्गुणवृत्त-गुण्युपादिगुणयुक्त , सूध्वाश्रयणप्रदणधारणाविज्ञानो
 बाधोदत्ताभिनिवृत्ता प्रज्ञायुगा न्ति एतद्युक्त । This refers to
 the eight virtues of a disciple who would be
 instructed in sacred books

परममते-परममत्र सागादिविप्लवतया ।

आश्रयविषयमु-इदमेकपरलोकायपेशदा आगमाविप्रमुक्त ॥

आयय-ओ गयी-आयत-is used in the sense of मोक्ष
 very often in Jain books.

Such a pupil studies the scriptures thoroughly
 and employs them well That good use is the
 commandment of टीपकृत

18-1 अमहाअभिजेने अबिद्विद्विअमंतनाणा-If the know-
 ledge is not well put into practice it goes fruitless
 Just as the charm which is not tried according
 to its rules gives no fruit in the same way
 knowledge which is not properly used becomes
 fruitless

आगमादतीण म विवि-अनायधनागोकाएव प्रवृत्त म विवि
 विवन्ति वा । गदुप्यनं वि मेवचलते

यथोक्तं—“श्रामण्यस्य फलं मोक्षः प्रधानमितरत्पुनः ।

तत्त्वतोऽफलमेवेह ज्ञेयं कृषिपलालवत् ॥

भंगस्यापि उन्मादाद्यव, यथोक्तं—

उन्माद व लमेज्ज रोगातकं व पाउणे दीहं ।

केवलपण्णत्ताओ धम्माओ वा विसंसेज्ज ॥

तदणारंभाओ etc. अनाराधनायां मार्गदेशनायां तात्त्विकायां दुःखं शृण्वतो भवति, उक्तं च—शुद्धदेशना हि क्षुद्रसत्त्वमृगयूथसंत्रासनसिंहनादः, तथा अवधीरणा मनाग्लघुतरकर्मणो न दुःख, तथा अप्रतिपत्तिस्ततोऽपि लघुतरकर्मणो नावधीरणा ।

Those who cannot begin the practice are pained to hear the sermon. Others are not pained but discard it and the monks of the third kind are unable to accept it.

नेवमहीअमहीअं अवगमविरहेण—This study is no study without सम्यक्त्व.

The monks who have taken to the right path with the acquisition of सम्यक्त्व may swerve yet it causes no evil. Right belief is the most important thing.

सगगामिणो ए एसा अवायवहुलस्स—अपायवहुलस्य मार्गगामिनः एव एषा विराधना ।

18-8 निरवाए etc One who is free from troubles and on the right path acts according to the sacred canons and follows the (प्रवचनमातृका) mothers of the creed. They are made up of five rules of carefullness in connection with (1) walking (2) speech (3) begging food (4) handling the articles of use

and (5) answering the calls of nature, and three rules for guarding the activities of mind body and speech. They are based on the fundamental principle of अहिंसा or non-injury and as they help its faithful practice they are called the mothers of the creed.

18-9 अविनातस्य-मातरस्य । विभक्तो-भावचित्ताया केवली ।
अवस्थापि विमुक्तयिवायनाण्य अण्यपरे-Just as a child suffers
by abandoning the mother-the monk also suffers
much by not practising the right mothers of creed.

केवली विभक्ता दुविद्वान् परिप्राण-वर्गः सम्यग्भाषणपरित्या
गत्तुजातति, द्विविषया परिहृया इषयित्या प्रत्यारब्धानपरित्या च,
मार्गिणो तन्मोक्षमात्रस्य प्रत्याभ्यासपरिणामात्तुर्महियाद्वया ।

He knows it all by objective knowledge as well as by knowledge with practical considerations. The first implies knowledge for its own sake. The second implies the practical considerations.

18-12 इहा ध्यानाग्रामदेव etc मायाप्रवृत्तौ इव वा
गन्धर्वराजादीनि वर्णः । किं किञ्चित्किञ्चाद स्पन्दस्वप्नदिभेदै । इ
मायाप्रवृत्तौ । तेषां तारे इत्यन्तः प्रवृत्तौ । तत्राद्य हरदत्तान
स्पन्दवत् । अन्तर्मात्रप्रवृत्तौ । इत्येव वि स्थित्वा स्थित्वा ।
अन्तर्मात्रप्रवृत्तौ इत्येव —

परितो वा वायुः । like the island for living
being, but it is to be upon while being drifted in
the world's ocean. It is also like a lump of iron
laid to rest the creature lying with done.

darkness of misery and delusion. The island is of two kinds (1) That which can be drowned by the surging waves of the ocean and (2) that which cannot be drowned. The lamp too is of two kinds (1) that which can be put out and (2) that which cannot be. The two islands are those of क्षायोपशमिकचारित्र and क्षायिकचारित्र. The two lamps are क्षायोपशमिकज्ञान and क्षायिकज्ञान. The island and the lamp of the first kind take us a long way to मोक्ष, while the second type leads to it by the shortest and the surest cut.

अणूत्सर्गे-अनुत्सुकः—not very anxious for the result.

भावकिरिञ्चं—निर्वाणसाधिकां भावक्रियाम् ।

19-3 अव्वहिण्णं परीसहोवसग्गेहिं वाहिण्णसु किरिआनाएणं—Just as a diseased man gets peace being cured by good treatment in the same way the monk gets great peace of mind by the practice of penance and selfrestraint, if he is not agitated by favourable as well as unfavourable calamities (उपसर्गs) and hardships (परीषद्स.)

The परीषद्स or hardships are 22 in number. A monk has to patiently bear them to keep himself on the right path and to shed off कर्मस.

उमास्वातिवाचक writes in the 9th chapter of his famous तत्त्वार्थाधिगमसूत्र—

(मागाच्यवननिर्जरार्थं परीपद्वा सोढव्या) and
 छुत्तिपासाशीतोष्णदशमशक्नाभ्यारतिस्त्रीचर्यानिपदाशय्याकोशवधयाद्यात्म
 रोगगृहस्थमलसत्स्वरपुरस्कारप्रणाऽज्ञानाऽदर्शनानि ।

उपसर्ग-उपसर्गs or calamities of three kinds-सद्दिव्ये-
 मानुसए-तिरिक्ते अ are divine-human and from lower
 beings They can be अनुकूल-favourable as well as
 प्रतिकूल-unfavourable A monk has to stand both

The illustration of the diseased man is ex-
 plained below in the text

जहाविहाणओ-यथाविधानत -दद्यापूजनादिलक्षणेन ।

पश्यमाणतन्माये-प्रवर्धमानारोग्यमाय ।

तस्यदिवघाओ-आरोग्यप्रतिबन्धादेतो ।

19-10 सिंगगराज्ञागवि गिराश्यादियोगेऽपि गिरावेषकारपातक
 मारेऽपीत्यस्य as हरिमद takes it but the better interpreta-
 tion will be गिरागारादियोगेऽपि i.e गिरावष-cutting open
 the veins and also दाएदियोग-injecting some salt or
 medicine in it.

विहिओद्वयेण एत तया कियोपयोग्न इति कर्तव्यतादा बोधेन
 देहना भरीहित अशरित निपास्यानमनोपपानादिना । किमित्ताह-
 बुभक्षत्या प्रालम्बवन्त्या वपठ इदिमात्रेणि । वैरं च यदुमन्दत ।

The patient who knows his disease well by
 self experience and the words of a good physician
 tries to be free from it by taking wholesome food
 and stopping harmful activities He undergoes the
 pain of injections and operations also for he knows
 that they will cure him.

लेख्या is here interpreted as भाव or आत्मपरिणाम. It indicates the condition of the soul and the inclination of the mind. It is caused by the association of कर्मस. It is not the colour of the soul. Soul has no colour, but it can be roughly called the reflection of the mental attitude. If an emerald be placed on a piece of glass its colour will be transferred to the glass to our appearance, similarly good colours as well as bad are supposed to be transferred to the soul as a result of the good or bad inclination of the mind. In the लोकप्रकाश it is thus explained:-

कृष्णादिद्रव्यसाचिव्यात् परिणामो च आत्मन ।

स्फटिकस्येव तत्रायं लेख्याशब्द. प्रयुज्यते ॥

They are six. कृष्ण-नील-कापोत-पीत-पद्म and शुक्ल

The first three are good and auspicious. The last three are bad and inauspicious. The famous illustrations of robbers and boys who wanted to eat mango fruits very clearly explain each लेख्या.

The next paragraph gives the दृष्टान्तोपनय and shows how a person suffering from the disease of कर्मस can be cured. Asceticism is the health for him. Pain of separation from the worldly relatives is like the pain of operation which he willingly bears. The preceptor is the proper physician.

तत्पट्टिबंधविसेधो चरणारोग्यप्रतिबधविशेषात् ।

कुसलासयवुट्टीए-कुशलाशयवृद्ध्या-क्षायोपशमिकभाववृद्ध्या ।

धिमिए-स्तिमित.-स्थिर:-रागद्वेषद्वद्विरहितः प्रशातः ।

तेजोसाए-गुमप्रभावरूपया तेजोदशया ।

गुरुं च बहु मग्नइ etc He pays great respect to the preceptor and accepts his word not out of blind affection but as a natural course

20-11 ओ म पदिमपइ etc The commandment of the lord is "One who respectfully believes in me- does so in his preceptor "

अग्रहा किरिआ etc अन्यया गुरुचहुमानव्यतिरेकण

विद्यप्यक्रिया-प्रयुपेक्षणादिरूपा, अभिया-सक्रियातोऽन्या, किंविचिटे त्याह-कुलटानारीक्रियासमा-दुःशीत्यनितोपवासप्रियाप्रयुपेक्षणादिरूपतुन्या । सा गहिता विदुषामन्ययोगत-विषातृत्तिफलमय रातमर विषयदायण विरापनायेवनत् । एतद्वद्वाह-आवर्त एतत्फल आवर्तते प्राणिन अरिमभित्वावत सगार य एव तयत तत्फल विरापनाविष जन्व । स आवर्त अनुमातुयय ।

All triya or ascetic practice is no practice in the absence of respect towards the preceptor It bears no fruit or little fruit like the fast etc of a vicious woman It may be explained by the illustration of food mixed with poison The temporary result is the satisfaction of hunger but the ultimate result is death Similarly the triya without respect towards the preceptor may give worldly happiness for the time being but its result is the furtherance of worldly wanderings

21 1 आदभो गुरुचहुम-तेजासदात्त-आदत is explained as वेष्ट That respect toward the preceptor is always fruitful and the fruit is the acquisition of माग

वर्तमानपुष्टे-अष्टवर्ष-अपननुमोदयपुष्टय ।

21-6 सव्वदेवतेउल्लेम अइकमइ—Here तेजोलेदया means चित्तसुखलाभः । Within twelve months he gets more peace than even gods.

सुक्के-सुक्काभिजाई- तत्र शुक्को नामाभिन्नवृत्तोऽमत्सरी कृतज्ञः सदा-
रंभी हितानुबन्ध इति शुक्काभिजात्यर्थतत्प्रधानः । He keeps his
vows intact, gives up pride, is grateful and good-
willing.

21-8 लोगसन्नं-भगवद्वचनप्रतिकूलं भूतससाराभिनन्दितत्वक्रिया-
प्रीतिरूपामिति ।

पडिसोअगामी-प्रतिसोतोगामी-लोकाचारप्रवाहरूपा नदी तस्या प्रतिकूलम्
गच्छति असौ ।

यथोक्तं—

अणुसोओ पट्टीए बहुजणम्मि पडिसोओ लद्धलक्खेणं ।

पडिसोयमेव अप्पा दायव्वो होउकामेणं ॥

अणुसोयसुहो लोगो पडिसोओ आसवो सुविहियाण ।

अणुसोओ संसारो पडिसोओ तस्स निव्वाण ॥

सव्वोवहासुद्धे-सव्वोपधासुद्ध. निरतिचारत्वेन ।

अभवसाहणं etc सत्क्रियाकरणेन मोक्षसाधकमित्यर्थः ।

निर्दर्शनमाह-भोगक्रियासुरूपादिकल्पं, न रूपादिविकलस्य एताः भोग-
क्रियाः सम्यग् भवन्ति, यथोक्तः—

रूपयवोवैचक्षण्यसौभाग्यमाधुर्यैश्वर्याणि भोगसाधनमिति ।

सुरूपादिकल्पात् भवात् भोगक्रिया. संपूर्णा. प्राप्नोति ।

अविगलहेडभावओ-संपूर्णकारणत्वात्

असंकलित्वाहुरूवाओ-शून्यताभावेन संक्लेशभावात् ।

तथा अपरोपतापिन्यः वैचक्षण्यादिभावेन ।

V

In the last section the mode of life for a monk was treated. In this section the highest fruit of it is explained. It is सिद्धि or मोक्ष. In that connection the condition of the liberated souls and their happiness are explained. The Jain conception of सिद्धि is peculiar. It is not the merging of one soul in the other. There is the plurality of souls here as well as there. Those liberated souls have never to come back in the world. They are completely free from Karmas. Theirs' is not the negative condition of freedom from miseries only but also the positive condition of bliss. They are not passive like dead stones but active with perfect knowledge-connation-bliss and energy. They stand at the top of the universe (लोकाकाश) due to the absence of धर्मास्तिकाय or fulcrum of motion beyond it. Their number is infinite

हरिमद्रसूरि in his सिद्धसुखविशिका writes thus about सिद्धसुख—

ज सव्वसत्तु तह सव्ववाहि सव्वत्थ सव्वमिच्छण ।
 खयविगमजोगपत्तीहि होइ तत्तो अणतमिणं ॥
 रागाईया सत्त कम्मदया वाहिणो इहं नेया ।
 लद्धीओ परमत्या इच्छा णिच्चेच्छमो य तहा ॥
 अणुहवसिद्ध एय आरुगमुह व रोगिणो नवरं ।
 गम्मइ इयरेण तहा सम्ममिणं चितियव्व तु ॥

सिद्धस्य सुखसरासी सख्यद्विपिडिभी जइ हविजा ।

सोऽणतवगमइभी सखागासे ण माइजा ॥

मगवान् उमास्वातिवाचक also-describes it as under -

ससारविषयातीतं मुक्तानामव्ययं सुखं ।

अथावापमिति प्रोक्तं परमं परमपिमि ॥

स्यादेतदानीरस्य जतोर्नश्वरकमण ।

कथं भवति मुक्तस्य मुक्तमित्यत्र मे गूण ॥

लोकं चतुष्टु इदार्थेषु सुखस्य प्रयुज्यते ।

विषय वेदनाऽभावे विपाके मोक्ष एव च ॥

मुक्ता बहिः सुखो वायु विषयेष्विह कथ्यते ।

दुःखाभावे च पुनरपि मुक्तितोस्मीति मन्यते ॥

पुण्यकर्मविपाकाय मुक्तमित्येद्विद्यार्थजम् ।

कर्मकटेनाविमोक्षाय मोक्षे मुक्तमनुत्तमम् ॥

मुक्तप्रमुक्तवरकेचिच्छिठिति परिनिवृत्ति ।

तदनुत्तमं विद्यावत्प्राप्तमुक्तानुशयतस्तथा ॥

अमत्रममदव्याधिमदनभयं समवात् ।

मोक्षीत्यरोविपाकाय दशान्नस्य कमेत ॥

लोकं तत्प्रमाणं कथं इत्युच्यते न विद्यते ।

उपनिषत् तदेव तस्माद्विषयं मुक्तम् ॥

निष्प्रसिद्धं प्रमाणं अनुमानोपमानयोः ।

अन्तः प्रामादिदं तदानीन्तुपमं स्मृतं ॥

प्रमाणं तद्वत्त्वमस्तीति तैव मायित ।

मुक्तं तस्मात्प्रमाणं तस्मात्प्रमाणं तस्मात् ॥

अमत्रममदव्याधिमदनभयं समवात् ।

मोक्षीत्यरोविपाकाय दशान्नस्य कमेत ॥

लोकं तत्प्रमाणं कथं इत्युच्यते न विद्यते ।

उपनिषत् तदेव तस्माद्विषयं मुक्तम् ॥

The seed of Karman is completely burnt by him—so he is free from birth—old age and death.

23-6 अणुवचसत्तिवज्जिए-अनुवन्धगक्तिवर्जित अणुमम् अद्भीकृत्य ।
अकिरिए-अक्रियो गमनादिशून्य. । सोऽनन्तज्ञानदर्शनः ज्ञेयानन्तत्वात् ।
स्वभावश्चायमेव, यथोक्तं—

स्थितः शीतांशुवज्जीवः प्रहृष्टा भावशुद्धया ॥

चन्द्रिकावच्च विज्ञानं तदावरणमभवत् ॥

अन्वी सत्ता-अटपिणी सत्ता ज्ञानवत् ।

अणिन्धियसंठाणा-अनित्यस्यसस्थाना-Without shape.

24-3 अनंजोगिए etc असांयोगिकः एष आनन्दः परमः मतः ।
That happiness is the best which is not the result of combination or union—because combination & union always end in separation. Those who are under the influence of delusion (मोह) and ignorance (अज्ञान) expect to get happiness in the combination but ignorance is the greatest internal foe.

यथोक्तं.—अण्णाणतो रिक्त अग्गो पाणिण जेव विज्झइ ।

एसोऽसक्किरिआ तीए अणत्था वि सतोमुहा ॥

24-7 नागासेण जोगो एअस्स etc. If some one raises the doubt that the liberated soul is dependent on the sky as it rests there the answer is that both the sky and soul are independent. One सत्ता does not depend on another सत्ता.

24-11 सहावो खु एसो etc कय लोकान्ताकागमनमित्याह,
स्वयान एवैप तस्य अनन्तमुत्तस्वभावकल्प. । It is the nature of

the soul to rise up to the top of the universe but it is pressed down into various existences by the environments and burden of कर्म only

तन्मायैष्णुमवो etc That happiness of the liberated souls cannot be compared Others can not experience it It has to be accepted on the authority of the conquerors (जिन्ना) whom we worship They never speak falsehood for its antecedents are absent in them That happiness can not be realised by us.

It is said —

स्वयं वेद्यं हि तद् मद्गं कुमारी स्त्रीमुखं यथा ।

अयोरी न विजानाति सम्यग् ज्ञातव्यवच्च तत् ॥

25-2 न वित्तहृत्ते निमित्त—वेदा जिज्ञानो वित्तवत्ये निमित्त नास्ति रागादमावात्, एवतच—

रागाद्वा द्वेषाद्वा मोहाद्वा वक्ष्यमुच्यते हानृते ।

यस्य तु नैते दोषस्तस्यानृतकरण नास्ति ॥ ”

25-7 न तत्तत्रो ह्यरेण गम्भ—None but the सिद्धs can experience it; for—

रागादणममावे न दोहं गुहं तथं जिज्ञो मुणह ।

न हि सृज्जिवायगहिगो जाणह तद्भमारजं सोकत ॥

25-9 छादभयज्वरविभ्रमसिन्ध्यावेकलाए —तमुप साद्यपर्यवक्षिन् एवसिद्धापेभया ।

The happiness of one सिद्ध is with a beginning for it was obtained never before in the सत्तर. It has no end because the happiness of the liberated souls is ever-lasting Those liberated souls

have never to return to संसार. If we consider the happiness of all liberated souls—it has neither beginning nor end because the souls are eternal and liberality is eternal. Souls are being liberated from eternity and they will continue to be liberated till eternity.

25-12 अणेतवाओ तत्तवाओ-अनेकान्तवादः एव तत्त्ववादः। It is the doctrine of manifold predications. It is also called स्याद्वाद or सप्तमंगीनय. A thing should be looked to from various points of view and then a separate statement should be made for each different aspect. No absolute statement should be made. Truth cannot be absolutely expressed but in relative terms. However great our powers of speech and mind may be we cannot fully express a thing in all its aspects. The best way is to analyse the entity and express it in its different aspects. There are such seven principal ways of expressing it. Therefore it is called सप्तमंगीनय.

अनेकान्तवादस्तत्त्ववाद. सर्वकारणसामर्थ्यापादनात् ।

अणारिहभमेअम्-अनादितमेतत् ।

26-1 सत्तारिणो ऽ सिद्धत्त etc. Liberation is possible for the mundane souls only. Those who are already liberated have no bonds to be free from. The bonds of कर्म have no beginning. Souls were not free in the beginning and then bound by कर्म. From the very beginning the bond exists. Yet that bond is not natural and everlasting.

26-3 अणादञ्जोमेवि विओगो वचणोवलनाएण—Though the bond is from eternity it can be removed by the illustration of gold and clay Gold can be purified and separated from clay by the application of fire In the same way soul can be freed from Karmas by penance

26-7 न भवत्तत्तु etc न भव्यत्वतुत्या न्यायेन । दिदक्षा कुत इत्याह । न केवलजीवरूपमेतदभ्यत्व दिदक्षा तु केवलजीवरूपा इत्यर्थ । नो भावियोगापेक्षया महदादिभावे तदा कवलत्वेन तुल्यत्व दिदक्षया भव्यत्वेन । अत्रयुक्तिमाह—तदा केवलत्वेन भावियोगभावे सद्य अविशेषात् तथा साक्षिधिवत्त्वेन तद्रूपमपि दिदक्षपत्तिरिति हृदयम् ।

एवम्यभावा एव इय दिदक्षा या महदादिभावाद्विकारदर्शने केवला वस्थाया निवर्तते, इत्येतदाशङ्क्याह तथा स्वभावकरण केवत्याविशेषे प्रकृमादिदृश्या भावाभावस्वभावकरणमप्रमाणमेव । आमनस्तद्देशपक्षे प्रवृत्ते पुरुषादिकृत्वेन तद्रावापत्तेति गर्भ ।

जीवत्व and भव्यत्व are not coextensive,

All souls are not liberable There are some who can never be liberated दिदक्षा is here taken as केवलजीव

परिणाममया यथाभेदो ति साह It is good and just therefore to hold that the bondage or freedom of the soul depends on the आत्मपरिणाम

तत्र व्यवस्थिते सति परिणामभेदात् आत्मन इति प्रक्रम ।

यथादिभेदो यथानोभमाना । एतद्भ्यास्तिमनमधित्व कृता निरूपणा । न अपभूत कर्म etc यथायास्तिमनमधित्वत्याह नात्मभूत कर्म, न बोध एतन्ममेवेत्यर्थ । तथा न परिकल्पितम् अथ एव एतत् कर्मसागना-दिपम् ।

कर्म is not one with the soul and yet not quite separate It is not an imaginary thing im-

posed upon the nature of the soul. It is not inherent also. It is a reality closely associated with the soul. That relation of association can be severed in the case of liberable souls (भव्य जीव).

26-12 न भवाभावोऽसिद्धी-सिद्धि is not merely the absence or negation of संसार It is something more. It is not extinction or nonentity. It is existence with some positive qualities. It is not a passive condition It means the absence of certain things and at the same time the presence of other things. There is no pain, no misery, no passion, no ignorance and no obstruction.

There is perfect happiness—knowledge connection and power.

26-13 न तदुच्छेदेणुत्पादो etc न सतानोच्छेदेऽनुत्पादः ।

तस्यैव किं तर्हि उत्पाद एव यथासौ समुच्छिद्यते एवम् असन्नपि उत्पद्यतामिति को विरोधः ? नैव समझसत्त्व-न्यायोपन्नं कथमित्याह-
एव हि नानादिमानेप संसार. कदाचिदेव सतानोत्पत्तेः तथा न हेतुफल-
भाव. चरमाद्यक्षणयोरकारणकार्यत्वात् ।

27-2 निराहारन्नयकओ निओणेणं etc.

तस्य एवास्वभावकत्पनमयुक्तं, कुत इत्याह निराधारोऽन्वय कृतः
नियोगेन, अयमत्र भावार्थः—स्वभाव. इति आत्मीया सत्ता स्वभाव., एव
च स निवृत्तिस्वभाव इति स्वाभाविकी आत्मीया सत्तेति निराधारत्वं, यद्वा-
न्वयाभाव तन्निवृत्तिसूत्रादिति, नियोगग्रहणम् अवश्यमिदमित्यमन्यथाशब्दा-
र्यायोगादिति ख्यापनार्थः । एवमाद्यक्षणेऽपि भावनीयम् ।

27-6 लोगतसिद्धिवासिण एए etc. These liberated souls
dwell at the top of लोक. एते चतुर्दशरज्ज्वात्मके लोकांते वा सिद्धिः

प्रशस्तभद्ररूपा तद्वाचिन एत सिद्धा । कथं व्यवस्थिता इत्याह यत्रैक
सिद्धस्तत्र क्षेत्रे नियमात् नियोगत आन ता सिद्धा उक्त च—

जत्य य एगो सिद्धो तच्च अणता भवकथयविमुक्ता ।

अण्णोण्णमणायाह चि ति सुग सुह पत्ता ॥

27-6 अरुम्मुणोगई etc कथमिह कर्मक्षय ओक्तांतगमनमित्याह—
अरुमण सिद्धस्य गति इतो ओकान्त पूरप्रयोगण हतुना तत्त्वामाख्यान्,
कथमेतदत्र प्रतिपत्तव्यमित्याह—अलायुप्रभृतिनातत मृत्पलितजलक्षितायो
निमप्रतदपगमोपगमनस्वभावात्तात्तुवत् । प्रभृतिप्रहणादरण्डफलादिप्रह ।
उर्ध्वगमन तत्रैव वा अस्मद्वदनागमनं किं न इति एतदाशङ्क्यमाह ।
नियम अत एव अलायुप्रभृतिनात । एकसमयादि उत्पलनात्तव्यतिभेद
दृष्टात्तेन एकसमयन तद्वतियुक्तेपार्श्वबाधोहायाह अस्पृशालागमन
सिद्धस्य सिद्धिक्षेत्रे प्रति ॥

The analogy of the gourd etc is very well
explained at the end of तत्कार्याधिगमसूत्रमाख्य in the
following verses

शृत्स्नकम त्वादूर्ध्वं निवाणमधिगच्छति ।
यथा दग्धपथो बद्धि निरुपादानस्तति ॥
दग्धे र्थीने यथाऽल्लन्तं प्रादुर्भवति तद्वदुर ।
कर्मवीजे तथा दग्धं नारोहति भवादुर ॥
तदनन्तरमेवोपमालोपातात् स गच्छति ।
पूरप्रयोगसत्त्वबन्धोरोपयोगी ॥
कुशालवनं दोगवमियो तपि यदप्यते ।
पूरप्रयोगाच्चमेह तथा सिद्धिगति स्मृता ॥
मृत्पलितजलक्षिताया दृष्टाप्यत्राजु ।
कर्मसङ्गविनिर्मुक्ततया सिद्धिगति स्मृता ॥
एवमयं प्रपञ्चः स च उदाहरणं गति ।
कर्मबन्धविच्छेदनिमित्तप्राप्ति तपोयत ॥
उपयोगीयधर्मो जाय इति त्रितोतमै ।
अयोगीयधर्मो पुद्गल इति चादितम् ॥

यथाऽवस्तिर्यगूर्ध्वं च लोष्ट्वाग्नमिर्वीतय ।
 स्वभावतः प्रवर्तन्ते तथोर्ध्वं गतिरात्मनाम् ।
 अतस्तु गतिर्वह्न्यमेवा यदुपलभ्यते ।
 कर्मणः प्रतिघाताच्च प्रयोगाच्च तदिष्ट्यते ॥
 अथ-स्तिर्यग्योर्ध्वं च जीवानां क्रमेजा गतिः ।
 ऊर्ध्वमेव तु तद्धर्मा भवति क्षीणकर्मणाम् ॥
 द्रव्यस्य कर्मणो यद्वदुत्पत्त्यारम्भवातय ।
 समं तथैव सिद्धस्य गतिमोक्षमवशया ॥
 उत्पत्तिश्च विनाशश्च प्रकृतममोरिह ।
 युगपद्भवतो यद्वत् तथा निर्वाणकर्मणोः ॥

Then the *मिथ्वस्थान* is described as under.

तन्वी मनाजा सुरभिः पुण्या परमभास्वरा ।
 प्राग्भारा नाम वसुधा लोकभूम्नि व्यवस्थिता ।
 नृलोकनुल्यविष्कम्भा सितछन्ननिभा शुभा ।
 ऊर्ध्वं तस्याः क्षितेः सिद्धाः लोकान्ते समवस्थिताः ॥
 तादात्म्यादुपशुक्तास्ते केवलज्ञानदर्शनैः ।
 सम्यक्त्वसिद्धतावस्था-हेत्वभावाच्च निष्क्रियाः ॥
 ततोऽप्यूर्ध्वं गतिर्येषां कस्मान्नास्तीति चेन्मतिः ।
 धर्मास्तिकायस्याभावात्स हि हेतुर्गतेः परः ॥

27-8 अव्युच्छेदो भव्वाण अणंतभावेण—The fear that the number of liberable souls will one day be exhausted if they continue to be liberated in eternal time; is groundless. It is true that the liberated souls do not return to the *संसार* but the definition of infinity is that it can never be exhausted. Divide or multiply infinity by infinity and the result is infinity.

helps a great way to grasp the निश्चय and leads to it.

They are distinct and yet related

28-2 समतमदा-सर्वेन. निर्दोषा ।

तिक्रोहीपरिमुद्धोए-कपतापष्टेदपरिशुद्धा ।

28-2 अपुनर्वन्धकादयो-ये नत्वा उत्कृष्टां कर्त-
स्त्रियात् तथा अपुनर्वन्धकत्वेन क्षययन्ति ते खलु अपुनर्वन्धका आदिगव्यान्
मार्गाभिमुखमार्गपतितादयः परिगृह्यन्ते दृढप्रतिज्ञालोचकादिलिङ्गाः, एतद्गम्या
इयं न संसाराभिनन्दिगम्या तेषां ह्यतो विषयप्रतिभासमात्रं ज्ञानमुदेति न
तद्वद्वेपत्वादिवेदकमिति ।

एअप्पिअत्त खलु इत्य लिङ्ग—आज्ञाप्रियत्वम् अपुनर्वन्धकादिलिङ्गम्
प्रियत्वमुपलक्षणं श्रवणाभ्यासादिति ।

28-4 न एसा अन्नेसि देया etc एसा आज्ञा न अन्येभ्य अपुनर्वन्ध
कादिव्यतिरिक्तेभ्य संसाराभिनन्दिभ्य. देया । तद्वरिज्ञा-संसाराभिनन्दि
परिज्ञा लिङ्गविपर्ययात् भवति ।

उक्तं चः—

क्षुद्रो लोभी अतिदीनो मत्सरी भयवान् शठः ।

अजो भवाभिनन्दी स्यात् निष्फलारम्भसगतः ॥

तथणुगद्वयाए etc तदनुग्रहार्थमेव न देया ।

उक्तं चः—

अग्रगांतमर्तो शास्त्रसद्भावप्रतिपादन ।

दोषायाभिनवोदीर्घं अमनीयमिव ज्वरे ॥

इहैव निदर्शनमाह,

आमर्कुभादकन्यासज्ञातेन, उक्तं च—

आमे घडे निर्हिते जहा जलं तं घड विणासेड ।

इय सिङ्गेतरहम् अप्पाहार विणासेड ॥

एसा कसणोच्यते-अयोग्येभ्य. आज्ञाअग्रदानत्वा ।

Translation

1

Salutations to the divine worthy preceptors of the three worlds who are above passions, omniscient, worshipped by the lord of gods and speakers of things as they are. They propound thus—Here indeed, the soul has no beginning. Its existence in the world is without beginning caused by the association of karmas full of misery, yielding misery (here) and giving rise to (further) miseries.

The worldly existence can be destroyed by pure religion which can be obtained by the elimination of sinful deeds which (in their turn) are the result of the pure and natural thought activity &c. Means to achieve it are to seek four-fold shelter—to censure evil and to practise merit. It is always necessary for a man aiming at salvation therefore to meditate upon them repeatedly in case of mental unrest and thrice a day when there is no unrest.

May the divine Brahmins who are the great masters of three worlds, store of excellent merit free from affliction, hatred and delusion the unimaginable desire-yielding gem a boat in the wo-

ridly ocean and the only sure refuge, be my shelter for the whole life.

In the same way, may the liberated souls who are free from birth, old age and death having removed the blot of karmas, unobstructed, possessed of perfect knowledge and connation, residing in the city of perfection, joined with matchless bliss and completely successful, be my shelter.

Similarly, may the monks of calm and grave thoughts, desisting from sinful activities, knowing the fivefold conduct, devoted to benevolence, pure and unaffected like the lotus, engaged in study and meditation and always purifying their mind, be my shelter.

So also, may the religion which is preached by the omniscient, worshipped by gods, demons and men, the sun to dispel the darkness of delusion, the great charm to destroy the poison of love and hatred, the cause of all bliss, the fire to burn the forest of karmas and the winner of the liberated state, be my shelter for the whole life.

Having sought their shelter, I censure evil deeds. I have learnt from the words of the benevolent friend, preceptor and the holy master that

If my attitude—faulty, improper undesirable, sinful and sin-yielding, subtle, or gross, adopted or caused to be adopted or encouraged by mind, body or speech, due to love hatred or delusion, were in this existence or the other towards the Arahantas or liberated souls or preceptors or teachers or monks or nuns or other religious respectable and adorable places or persons, father, mother kinsmen or friends or benefactors, to the believers in general and even to nonbelievers or the objects leading or not leading to righteousness—deserves to be censured, is evil and should be abandoned knowing it to be thus I like the truth with faith and censure that attitude as evil and worth avoiding in the presence of the Arahantas and siddhas. Let me not thus desire sin.

May this censure of mine be sincere. Let me swear not to do it again. This is highly agreeable to me, so I desire the precepts of the Arahantas the divine preceptors and benevolent friends. May I have contact with them. May this request of mine be good and fruitful. May I have great respect for it. May it be the seed of liberation for me. Having got (contact with) them, may I be fit to serve them and execute their orders with devotion and without transgressions.

Aspiring for liberation, let me devote myself to good deeds according to my energy. I appreciate all the performances of Arhantas, the perfection of all the liberated souls, the course of behaviour of all the preceptors, the scriptural instructions of all the religious teachers, the monkhood of all monks, the means of emancipation employed by all laymen and the means of righteous course of conduct for all gods and pure-minded souls aiming at liberation. May this appreciation be according to the rites, of good motive of good practice and free from transgression by the power of Arhantas etc. who are possessed of great merit. Those divine omniscient masters are above passions, possess unimaginable power, and possessing great bliss they cause the same to living beings. I am silly and sinful, affected by delusion without beginning, not knowing things in reality. May I know the beneficial and the harmful, desist from the latter, practise the former and achieve my interest by offering proper service to all living beings. May I desire good deeds.

Bonds of bad karmas : of one who studies, hears and thinks properly over this, get loosened decreased and destroyed or if they are freed of further series their power breaks down and their effect grows weak by good condition of the soul,

like the poison which is tied down by a ringlet. They can be easily removed and they do not recur. Similarly, bonds of good deeds accumulate, increase and bear perfect fruit. Good karman, excellent in character, earned by excellent thought activity and sure in its fruit brings good result like the great medicine which is well employed. It starts good things and accomplishes the great happiness (मोक्ष). Therefore one should study, hear and ponder over this with good concentration without the desire for any worldly reward and by checking evil thoughts, knowing it to be the seed of good mental condition. Salutations to the great passionless preceptors to whom even gods bow down. Salutations to other worthies also. May the faith of the omniscient be victorious. May the living beings be happy by the great enlightenment.

2

Being eager to accept the vows (religious merits) one should think over their nature, inherent beauty, company, benevolence and instrumentality in achieving the great object. One should also remember that they are difficult to practise, dreadful in violation and causing delusion difficult to regain. Thus one should accept them

according to one's ability, in the proper manner and with great devotion. They are (1) gross abstention from injury to life (2) gross abstention from falsehood, (3) gross abstention from acceptance of things which are not given, (4) gross abstention from sexual intercourse and (5) gross avoidance of possession. Having accepted these, he should exert in their practice. He should receive, attend to and execute the orders. The holy commandments are the great charm to remove the poison of delusion, water to extinguish the fire of hatred, science of medicine for the disease of karmas and the desire-yielding tree to give the fruit of liberation.

One should avoid the company of the irreligious friends and think of newly acquired merits (vows), demerits of old contact which have no beginning, wicked companionship of irreligious friends, censure in both the worlds and consequent series of evil things. Compassionate towards the people he should carefully avoid going against the world. He should not lower down religion, as it causes mental unrest and is the seed as well as the fruit of great ignorance (मिथ्यात्व). He should think thus:—There is no evil greater than this. It is mere blindness in this wilderness of the wo-

world. It is the generator of evil mishaps, extremely dreadful by nature and contracting many sinful things.

He should serve the religious friends according to rites as a blind man does the guide, the patient does the physician, the poor does the rich and the frightened does a great leader. He should cherish great respect for those religious friends as there is nothing better. He should desire their orders, accept them and execute them without transgression.

In conformity with the vows undertaken, he should behave like a true layman. His performances should be pure with the pure activities of his mind, body and speech. He should avoid all undertakings for they hurt many lives, are censurable, cause of great distress and obstacle in the next birth. He should not contemplate trouble to others. He should not feel depressed or elated (in times of loss or gain). He should not utter false, harsh, slanderous and unconnected speech but speak what is beneficial and moderate. So also he should not kill creatures, should not accept what is not given, should not look at the wives of others (passionately) and should not indulge in unprofitable occupation. He should be pure in the activities of his body.

Similarly, his charity, enjoyment, retinue and store should be in proportion to his gain. Not troubling his servants but obliging them according to his power, he should be compassionate and free from attachment in his mind.

There is religious merit in their protection indeed as it is in the case of others. All souls are individually separate. Attachment is the cause of bondage.

He should be always mindful of the duties of a layman and think thus "I am so and so, of such a family, the pupil of such a preceptor, and devoted to such a religious course of conduct. I do not violate it. It is not declining but progressing. It is the essence, the real interest of the soul and benefit. All else is futile especially when it is not accepted with rites. Thus the highly compassionate and well enlightened divine Arahantas the friends of three worlds say."—Having contemplated in this way, he should carefully adopt such behaviour as is not opposed to this. Such behaviour is the auspicious beginning of its accomplishment.

Then, he should keep awake for religious meditation of the following nature. What stage have I attained to in the present? Sensual plea-

sure are worthless, sure to end and bitter in their result. The terrible death destroys everything. It comes unknown. It cannot be prevented. It occurs again and again. Religion is its medicine, absolutely pure, followed by the great, beneficial to all, free from transgressions and the cause of great joy.

Salutations to this religion, to its propounders, to its followers, to its propagators and to those who accept it.

I desire to accept it with the good activities of mind, body and speech. May I get the favour of the highly blessed Jinas. One should think thus with concentration and always obey those (monks) who possess that religion. That is the great weapon to cut off delusion. Thus being purified by pure thoughts and consequent removal of karmas, secures fitness for it. Then disgusted with the worldly life, aspiring for liberation, free from attachment and not distressing others, he acquires the purity of thoughts.

3

Having contemplated on the religious duties of a monk, a man with the said merits should well exert to accept them without offending others. Offending others is the obstruction in its attainment.

ment. It is not the remedy. From unwholesome beginning there can indeed be no good. He should anyhow enlighten the parents if they are not enlightened. That life is praiseworthy which is successful in both the worlds. Karmas done in company yield the fruit in company. Otherwise there will be a long separation and our condition will be like that of birds residing in one tree- Death is extremely powerful and imminent. Human birth is difficult to obtain like the jem lost in the ocean. There are many other existences, but they are all full of misery, dark with delusion, ending in inauspicious karmas and unfit for pure religion. While this human existence is the right thing which serves the purpose of a boat to cross this worldly ocean and which is fit to be employed for the benefit of the soul. That boat has its holes stopped by the principle of Samvara, knowledge for its pilot and its speed is caused by the wind of penance. This opportunity of human birth is difficult to get. Its utility is matchless in all things as it is the means of religion which secures perfection. It is worth accomplishing, for in that state, there is no birth, no old age, no death, no separation from desired objects, no union with objects not desired, no hunger, no thirst and no other fault. The condition of the soul there, is absolutely

independent, free from inauspicious feelings of love etc, peaceful, blessed and free from troubles

Opposed to this, the nature of the world is unsteady Here indeed, even the happy are in reality unhappy and the real uureal Everything is untrue like a dream So, enough of attachment for it Please favour me (with permission), and exert yourself to cut it off I too may achieve the end with your consent I am disgusted with birth and death My desired object will be secured by the power of the preceptor Thus others also should be enlightened Then he should practise religion in their company, and do what is proper, ever without the hope of reward Such is the order of the great monk If by the fruition of karmas they are not enlightened he should by his own wisdom and according to his capacity arrange for their maintenance secured by new source of income or interest etc It is gratefulness indeed Compassion In this world is the principal originator of religion Then with their permission he should accept monkhood Even then if he does not get permission he may employ decentful means though not decentful at heart, because the propagation of religion is the real benefit to all creatures By trying various means he should accept asceticism with their premission If they do not

agree in any way he should leave them following the example of one who would leave the patient in an improper place to bring medicine for him.

Suppose that a certain man somehow happens to enter a forest with his parents and is attached to them. There, they (parents) catch a great disease, fatal and incurable by ordinary men but whose medicine is possible. Then the man due to attachment may consider. "They will surely die without medicine. With medicine they may possibly live and they can pull on yet for some time." So having made all necessary arrangement for their food, bedding etc, if he leaves them to bring their medicine and to earn his livelihood, he is good. This sort of abandonment is no abandonment, but not abandoning them is real abandonment. Wise men look to the result in this case. Those who can see that are wise. That man after getting the medicine may possibly preserve their life. That is the right course for a man.

Similarly a great pious man, devoted to religion may happen to fall in the forest of the world with his father and mother. There they catch the disease of karmas which is surely destructive, incurable by ordinary people who have not secured faith in the religion but whose medicine lies in *Samyaktva* and which ends in death etc. Then the

pious man on account of his devotion to religion may think, ' These (parents) will surely die in the absence of the medicine of Samyaktva etc By getting it they may or may not live From the practical point of view they can live yet for some more time " Then having made all arrangement for their maintenance etc in this world, if he leaves them and accepts asceticism for doing all that is necessary in his spiritual nourishment and to bring the medicine of Samyaktva etc from some excellent preceptor he does well to succeed This abandonment is no abandonment on account of the contemplation of the truth While not to leave them means real desertion due to false belief The fruit of the true principle is in reality the principal thing here Wise men who see it are very near liberation by getting this medicine of Samyaktva for them he possibly makes them live eternally by connecting them with the successful seed of liberation This is proper for a good man The obligation of parents cannot be returned (in any other way but this) That is the duty of the good Lord Mahavira himself is the example here in averting the defection of parents which would result into a series of unhappy things Thus, without offending anyone in any way, having worshipped the divine Vitarigis and monks in the presence of a good preceptor, having satis-

fied the needy according to his means, clad in auspicious garments, at the auspicious moment, purified by the *गुरुमन्त्र*, and with great joy he should according to rites, leave the life of a householder and accept the duties of a monk. A wise man who wishes perfection should not violate this order of the Jinas as it is highly beneficial and as its breach brings great evil.

4

Thus initiated into monkhood he gets the fruit of performance by proper ceremony. The high-souled monk of pure conduct does not get perverted. In the absence of perversion and by the application of proper means the desired object is accomplished. One who is not perverted does not take to improper means. The proper means succeed as a rule. Otherwise they lose their propriety and that will incur the fault of unwarranted consequence. This is *निश्चयमत* or ideal point of view.

That monk, looking with an equal eye at gold and clay, friends and foe, free from the pain of obstinacy and possessed of the joy of peace learns discipline well. Staying with the preceptor, devoted to him, modest, knowing the truth, possessing the spirit of service and given up to rites on account of his importunity for truth, believes

that there is no better principle Aiming at liberation, his goal, and free from any desire connected with this life or the next he studies the scriptures like the great charm, thoroughly masters them and employs them well This is the precept of the wise Otherwise it (study) is of no use like the charm improperly acquired By non-propitiation there will be nothing To those who have never begun it, the preaching of the true path will cause pain or contempt or non-acceptance That study without propitiation is no study due to the absence of Samyaktva This (non-propitiation) is not found in the case of those who have got Samyaktva Violation in their case brings mishap in the beginning but it surely secures the goal as the beginning (of propitiation) has once been made In that case there is indifference to the preaching of the right path or mere acceptance or the beginning of practice Study of this nature is real study on account of Samyaktva though little The man who thus violates is as a rule with the seed of Samyaktva It is possible for the believer only who is much troubled by karmas One who is free from such troubles and is on the right path acts according to the Canon and is possessed of the eight mothers of creed five items of carefullness and three ways f

of guarding. One who abandons these mothers is a child in asecticism and suffers like the child who abandens its mother. The omniscient lord is a master of asecticism, the very fruit of these mothers of creed and he knows this well in both the ways subjective and objective.

So also he knows the island for rest and lamp for light both sinkable and unsinkable, steady and unsteady. He exerts to make the sinkable unsinkable and unsteady steady according to his power. He remains unperturbed, indifferent and free from attachment. He propitiates the best course. Thus by gradual progress in religious achievements he becomes free from sinful karmas and being purified, performs lifelong spiritual worship. He enjoys thereby the happiness of peace, not pained by the practice of restraint and penance and not dejected by hardships or harassment as a patient gets relief by good treatment and medicine.

There may be a man oppressed by a great disease, bearing its pain, knowing its true nature and really dejected. By the words of a good physician he may know the disease well and try good medicines in the manner instructed, checking all self-willed behaviour and taking light and wholesome food he becomes free from the disease,

His pain disappears and he regains health. He gets more healthy due to the consequent ease and owing to attachment for the health goes on cherishing good and pure thoughts being careful in doing all that the physician asks him to do without the least pain or dejection or agitation of mind even when the veins are cut open (for injections) on salt is applied because he knows that his desired object is fulfilled by the growing consciousness of health and pacification of the disease, and highly respects the physician.

In the same way a man who is oppressed by the disease of karmas, who has experienced the pain of birth etc. and who knows its true nature gets really disgusted with it. Then by the words of the preceptor and by good performances he knows it and accepts the right course of asceticism in the manner shown in the previous chapter. Avoiding carelessness taking pure and tasteless food being cured of the disease of karmas and the pain of separation from dear ones disappearing he regains the health of pure monkhood and purifies himself the more by good thoughts. As a result of the peace of mind caused by regaining pure monkhood and due to special attachment for the same he remains always calm and steady even in hardships and

calamities, with the tranquility of mind caused by the growing destructive-subsidential thought activity (क्षायोपशमिक्रमाव), by his knowledge of truth and his consciousness of the importance of the religious path, advances in pure thoughts and highly respects the preceptor by the proper acceptance of his words without (blind) attachment, in the natural course. This natural course (of showing respect to the precept) is shown to be great and important—particularly due to the great respect paid to the divine master thereby. His commandment is, "One who believes in me does so in the preceptor". Otherwise (without respect for the preceptor), that practice is no practice. It is censured by the philosophers as the practice of a vicious woman for it bears no fruit. In this connection the fruit is explained to be like the satisfaction of having eaten poisoned food. Its real fruit is the worldly whirlpool giving rise to many inauspicious things. Great respect for the preceptor is itself liberation on account of its being the surest means to achieve it. It establishes contact with the great preceptor (तीर्थंकर) and thence perfection is a surety. This rise of good thoughts results into the purest mental condition which is like the physician to cure the disease of the worldly existence. Nothing is better than this. It stands no comparison. That

monk with such intellect thought-activity and condition of the soul does not swerve from the right path and with the soul-power increasing he surpasses all the gods in happiness after twelve months. Thus the great ascetic has said. When he keeps the vows intact, gives up pride, feels grateful to the lord and becomes the best of such people. At that time he cuts off the further growth of karmas and gives up attachment for those things which are liked by the non-believers. He is called a real ascetic by the Tirthankaras, who swims against the current of worldly acts, abstains from being favourable to the current and whose activities are always good. He propitiates monkhood who fulfils the vows undertaken pure and free from transgression and gets a pure birth proper for securing liberation. The requisites of enjoyment are obtained according to good form etc. Then he gets in full all the beautiful requisites of enjoyment which are fully justified, which are pleasant, being free from distress, which offend none and which are beautiful in their result. No other requisites but these are perfect. But the real knowledge is that which explains the truth by discarding even these enjoyments here and in the next birth as distressing. By this knowledge good activity characterised by proper acceptance of duties is accomplished. Pure condition of the soul urges this activity. Generally

there is no obstacle in its progress due to the absence of the bondage of sinful karmas. All these activities are acquired by him as a result of the devoted propitiation of asceticism in past births. So he exerts well in the path and achieves the desired object with ease. Thus the absolutely faultless practice becomes the real good practice to secure the spotless object viz liberation. It gives rise to good karmas by the gradual accomplishment of good activities. Then he obtains the great reality viz liberation. Clever in its achievement and having a great rise of good deeds, he does it by consistently employing in various ways the means of causing Samyaktva. Possessing the energy of a creator, with his good activities succeeding, beautiful in all respects, the cause of good concentration etc, the lamp for the darkness of delusion, the doctor of the disease of attachment, the great ocean to extinguish the fire of hatred and the cause of accomplishing Samvega, he is like the incomprehensible Chintamani Gem. Thus he wins the great reality by special compassion and thoughts, being free from the sinful karmas accumulated in many births and by his thoughts progressing in purity as a result of his propitiation in many past births, he gets the best and the final existence, the cause of liberation and of the great rea-

lity Having fully performed all the duties in that existence and having shaken off the dirt of karmas, he accomplishes the object, becomes perfectly enlightened, free from karmas, gets emancipation and puts an end to all miseries

5

That monk when thus liberated, becomest he great Brahma and abode of auspicious things, without birth old age and death, with all inauspicious karmas destroyed and incapable of bondage He regains the true nature, does not act, is devoted to the true nature of his soul and gets infinite knowledge as well as connation He is neither sound nor form nor smell nor taste nor touch

It is the formless (existence) entity of no particular shape, full of infinite energy successful, free from all troubles, absolutely independent, steady and calm Its happiness is the best as it is not the result of any combination Dependence means absence of happiness Combination is the cause of separation Its fruit is no fruit as it brings degradation Fools out of delusion very much desire it Delusion causes perversion It results into endless evils Hence the Lord has

called it the best enemy of soul. These liberated souls have no connection with the sky, because they are steady in their own nature. The sky does not rest upon any other thing nor does anything rest upon it. One entity does not depend on the other. This principle cannot be imagined. The truth is known to the omniscient. This is the real point of view. Combination ends in separation. This is no combination (of the sky and soul). The sign of combination is different. There is no dependence here. Like the infinite happiness it is their very nature (to rise up to the end of the world and remain there unsupported). It (happiness) cannot be compared but of the liberated souls only it can be the experience. This is the order of the omniscient Jinas, absolutely true. For falsehood, they have no reason and nothing happens without a cause. It can be explained by an illustration only. The happiness which results from the destruction etc. of internal foes is infinite times more than that which is felt by the destruction of all enemies, by the disappearance of all diseases, by the combination of all objects and by the fulfillment of all desires. Love etc. are internal foes. The rise of karmas means diseases. Great supernatural powers are the wealth.

The desire for non-attachment is the desire. Thus it is very fine. It cannot be known in truth by others as the happiness of an ascetic cannot be known by a non-ascetic or as that of health by the diseased.

Its nature cannot be conceived. In consideration of one liberated soul it is with beginning and without end. In consideration of the flow, it is without beginning. Those divine masters too are of the same nature due to the particular kind of liberality (मयत्वं). It varies according to the particular fruit. If there is no difference in मयत्वं there can be no difference in its accompaniments (सहकारिकाणः) as it is as dependent on it (मयत्वं). So the theory of manifold predications is the true theory. It applies here also. Otherwise it will mean absolutism (एकान्त) which is false. It cannot solve the problem. It is against the doctrine of the worthy master.

Liberation is for the mundane only. It is not for one who is not in bonds (of karmas) for then it will be meaningless. Considering the flow, bondage has no beginning like the past time. If there is bondage for the unbound there will be no liberation as there will be the possibility of bondage again (for the free) and there will be

no distinction between the liberated and the non-liberated. If the bondage is without beginning, even then the separation is possible like that of ore from gold. One who has no senses has no desire to see and that desire is not possible for the unseen. If that desire is natural it should not end. If it ends there will be no place for the soul. Otherwise it will (desire) not be of the soul. In fact, it is not equal to *भव्यत्व* which is not purely of the nature of the soul. There is no equality in consideration of future continuation also, for then the desire (*दिक्षा*) will never be different from omniscience. To infer such a nature in it is unjustified. This is the fault in inferring it. Hence it is just to say that bondage etc. of the soul result from its development. Thus the doctrines of bondage and liberation are naturally proved to be true by all stand-points.

Karmas are not one with the soul. They are not imaginary things. Otherwise there will be the distinction between the mundane existence and the other. Mere absence of mundane existence again is not liberation. The destruction of the *संतान* does not mean that it will not be produced again. Such a belief is improper. Then the world will

not be without beginning and there will be no causal relation. To think of सत्तन as being of that particular nature is not proper. Then the सत्तन is decidedly rendered without support. So it is proper to take it as the particular nature of the soul only. This theory is very deep. It should be thought of with great intellect.

This happiness of the liberated souls has no end. Therefore it is called the best. It is infinite and absolutely free from eagerness. They live in the place of perfection at the top of the universe. Infinite number of liberated souls can stay as a rule in the place where there is one liberated soul. The rising of the soul to this place though without karmas is due to previous practice and it can be explained by the illustrations of the gourd etc. It is an established rule. Rising up to this place without touching anything in the middle is due to its special excellence. There will be no end to the number of the liberable souls as they are infinite. This infinity should be known by that of the units of time मय्य means mere fitness for liberation (and not surety) in the case of some, like the particular wood only which is fit for preparing an image. This is the practical point of view. It is also a part of truth as it purifies activity, and is the theory of

manifold predication and is a part of the real point of view. The real standpoint is concerned with the order of the divine lord Jina. It is good in all ways, pure in three respects and known by those who do not contract the karmas again. The sign of such people is their liking for the order. It can be known by proper behaviour of the person and it decidedly produces the desire for liberation. This order therefore should not be given to others. Such people (unfit for this order) can be known from their characteristic which is quite contradictory to that of those who deserve it. Out of compassion for them it should not be given as the water is not poured into a raw pot of clay (to preserve it). That is called compassion. It is absolutely pure, resulting in non-transgression and securing the highest bliss on account of great reverence for the lords of three worlds.

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